

The Churchman.

SATURDAY, AUGUST 24, 1878

A NOTE appended to the letter from the bishops at Lambeth, whether made by them or by the journals which publish it we cannot yet determine, says that "the Church in Scotland has consecrated a bishop in behalf of the Church of England, when difficulties have impeded the consecration in England." This seems to refer to the consecration of the first bishop of Connecticut. If so, it is, to make the best of it, a striking example of—euphemism.

OUR brethren in Louisiana and Tennessee and Mississippi are in great and growing affliction, and are in actual need of immediate and large help from those who are not suffering with them. The yellow fever is completely depopulating Grenada, Miss., and the rector of the church there telegraphs to us, urging us to appeal for aid. The scourge is making terrible ravages also at New Orleans and at Memphis. Of course our readers may be called on to make their contributions through their own parochial organizations or officers. Those who do not have that opportunity may send their contributions to the editor of *THE CHURCHMAN*, and we will gladly and promptly forward them to the points where they are needed, and will, of course, acknowledge them in our own columns.

IT seems a thing hard to be understood that the Christ should say to His disciples, "It is expedient for *you* that I go away. For if I go not away, the Comforter will not come to *you*." It is the distinct and positive declaration, which no one but Jesus could make, that after He had accomplished the redemption of mankind, the presence of the Holy Ghost the Comforter would be of greater value to men than would be the presence of the Messiah. It is indeed a great mystery. But it is a glorious assurance. It is the gracious promise that while Jesus in heaven, at the right hand of the Father, perpetually pleads the merits of His atonement, the Holy Ghost, on earth, is unceasingly pleading with men, drawing them away from sin, and leading them unto God, by working and dwelling in their hearts.

AMERICAN Churchmen learn with great satisfaction that those of their bishops who have been in London during the last two months have won highest praise from press and people. We have quoted largely from English journals, both Church and State, in order to show this to our readers. Notably the *London Times*, which represents very accurately the public opinion of the day, speaks of "the earnest

eloquence of the American bishops which has thrilled London."

American Churchmen, therefore, gladly acknowledge their indebtedness to their bishops for having gained so much honor. It gratifies them also to remember that as only one third of the American episcopate was present at Lambeth, so it was only one third of its learning and eloquence and earnestness which thus commanded the homage of the English people, while the two thirds has been enjoyed meanwhile by the Church at home.

THE Lambeth Conference was purely a private assembly, and might legitimately meet and dissolve without making any manifestation of its acts or of itself. It is perfectly proper for two bishops or for a hundred bishops to meet together and consult about matters which concern the work of them both or all. No one, therefore, could have blamed those who were gathered at Lambeth if they had separated without uttering a word to the public, each one returning to his diocese, there to put to practical use what he had learned from his brethren in the episcopate, and through mutual deliberation. Indeed, viewing the matter thus, it is somewhat to be wondered at that the bishops in the Lambeth Conference should allow themselves to send forth into the dioceses of bishops who were not present any statement whatever of their deliberations and conclusions. Such an act belongs only to an official and representative body.

IT is stated on good authority that the bishops of the American and Irish Churches stoutly opposed a resolution looking to the primacy of the Archbishop of Canterbury over English-speaking Churches, and that the resolution introduced on Thursday was withdrawn on Friday. We may well believe that this is the fact, and that it was not due to any jealousy of the English Church or of its primate, but to jealousy for the preservation of the true character and the true theory of the Church Catholic. It cannot be urged too strongly or too persistently that an "Anglican Communion" would be just as great a fiction, just as much opposed to the whole theory of the Church, as is the "Roman Communion" or the "Greek Communion." We have said this before, and we repeat it because we notice in the several English Church journals expressions that are based upon and are liable to foster the contrary idea.

The term "Anglican Communion," for instance, is found in some of the reports in the conference, though care seems to have been taken to avoid it in

the letter itself which was sent out by the bishops. Again, the conference is called a "body," when it is not a body at all, but simply a "conferring together," or "consultation." So easy is it for men to lose sight of the real meaning of words! "Conference" is not a "body," but an "act." The substitution of the one meaning for the other might be the first step in the building up of another monstrosity in the Church Catholic like the "Roman Communion."

No. The simple fact is this: The English-speaking Churches to-day have the simplest, most primitive, most Catholic form of organization. They are free from the corrupt accretions of ages in this matter, as they are also free from them in doctrine.

It is their duty, their office, their privilege to preserve for themselves this freedom from error, and to show to the world what is the true and normal condition of the Church. The dioceses, which are the Church's units, are naturally united in each land for special and local purposes of discipline, and thus constitute national Churches. These national Churches are not to be banded together into two or three or more sections, in order to do battle against each other under the false and fearfully ironical name of communions, but are to recognize always Jesus Christ as their Head, and to be conscious always that their strength lies, not in any American, or Anglican, or Roman, or Greek Communion, but in the Communion of the Catholic Church.

ST. BARTHOLOMEW.

Nathanael-bar-Tolmai—supposing that the Apostle known in the synoptical Gospels by his patronymic is the disciple mentioned in the Fourth Gospel—is known to the reader only as the "Israelite in whom is no guile." Perhaps no other title is needed, since the rarest of Christian characters is thus described in a word. It has been fancied that the Lord selected His disciples, not as human leaders do, by reason of one leading bias adapted to their own, but because of marked contrasts. The Apostolic body was many-sided.

Certainly the brief glimpses given of the personal characters of the twelve appear to warrant this. The rash fire of Peter is most unlike the melancholy timorousness of Thomas, and this guilelessness of Nathanael is the opposite of the cunning of Judas of Kerioth, the betrayer.

But be this as it may, the characteristic here given to St. Bartholomew is, as we have said, a very rare one. Almost all men, Christians included, act with a certain reserve of suspicion. Indeed that most misunderstood text about the

wisdom of the serpent is oftenest used by those who profess and call themselves Christians, as if it were a counselling of a sort of holy guile. Pious frauds are by no means a mediaeval relic. Now, in passing, we may say that the wisdom of the serpent is a mere technical phrase, like the courage of the lion, the meekness of the lamb. The serpent was the received type of wisdom, apart from any natural historical study of his attributes. It was the type of that wisdom which avoids danger through watchfulness, not of that which is wise to offence. There is no guile implied—nothing of that which currently goes by the name of Jesuitism. Indeed it is not to be thought that the Lord, who praised this gift in one just about to enter upon discipleship, should have afterward set Himself by His teaching to destroy or impair even this quality.

The brief mention of St. John's Gospel brings out this characteristic of Nathanael. There is absolutely no *arrière pensée* on his part; no questioning as to the Master's motive; no parleying as to terms of service, but quick, instant acceptance—"Rabbi, Thou art the Son of God, Thou art the King of Israel."

It should not be overlooked here that St. Bartholomew in these words makes complete confession of Christ. "Rabbi" hails Him as the Prophet; "Son of God" owns Him as Priest; "King of Israel" receives Him in His royalty. Other words of the disciple need not to be recorded. The reply of Jesus does not denote astonishment at the quickness of the confession or its fulness of apprehension, but is a promise of better things to come. In effect it is the corroboration of this faith by the declaration of His own Mediatorial Power: "Hereafter ye shall see heaven opened, and the angels of God ascending and descending upon the Son of Man." The angelic witness is to be given, but this is the least part of it. The central thought is the likeness to that type given in vision to Israel the patriarch, the stairway reaching from earth to heaven—the Way which He was and is who is also the Truth and the Life.

But it is this gift of guilelessness which is, in itself, when declared of any man, that gift which makes him at once a model. It is not necessary that he be described in his acts and words; guilelessness may be felt, but can hardly be portrayed. But every one can be taught by the mere naming of such a character, for each knows the plague of his own heart, the guile of which he is conscious. The trouble is that it is so hard to avoid justifying it to one's self, to cast it out utterly, to feel deeply that it is to be shunned and prayed against. Who asks, as the good gift of the Father of Lights, in whom is no variableness or shadow of turning, "Make me unsuspecting"? The counsel of the world is, "Be knowing, be able to baffle

guile, if you do not use it!" The power that there is in absolute guilelessness is hardly understood. Yet by it a little child is master over strong men—strong in the might and experience of evil.

And this must not be passed by, that herein is the key to that much discussed saying of the Lord, "Ye must become as little children." Certainly this does not mean, whatever else it may signify, to become serpentine little children. The essence of the child's childhood, so to speak, is its guilelessness. Even in its faults and its very deceitfulness there is a basis of trust.

Nor should it be overlooked that this is a special qualification for apostleship. It is a gift most fitting for the ministry. For in it lies an often unsuspected power of dealing with imposture and fraud of every kind which no mere experience can have. The utmost insight of worldliness but reaches a little way into the complex web of human motive. Guilelessness challenges the central good which lurks beneath the latent principle and bids it come forth. How often it is said, "I could not deceive so and so, he trusted me so utterly." And a guileless spirit is one into which the Holy Ghost, the Enlightener, sends down His full rays. It is the dark, barred chamber into which the day does not shine and where all things are seen as they are not. That the Apostles could exercise their supernatural gifts of reading men's thoughts, and that they could safely do it, was doubtless due to this very power of guilelessness. The diamond is said to give light in the darkness, but the mock jewel only reflects the accidental ray.

There is a whole scripture of precious teaching summed up in the brief title of this Apostle—"the Israelite indeed, in whom is no guile."

THE CHRISTIANIZATION OF ASIA.

Asia is the largest among the divisions of the earth, and it was once the cradle of Christianity, yet its religious history causes to the Christian more sorrow than joy. Western Asia belonged, after the reign of Constantine, for several centuries, among the Christian countries; but Europe soon outran Asia in the adoption of Christianity, and as the banner-bearer of both Christianity and civilization began to fill the most brilliant pages of the world's history. In Asia Christianity made but little headway beyond the borders of the east Roman empire. It flourished for a short time in Persia, but soon succumbed to the rising power of Mohammedanism. Some outposts were established even in China and India, and probably at a very early period; but they were disconnected from the remainder of the Christian world, and either perished or barely maintained themselves as small oases in pagan lands. The Church of Western Asia was sadly desolated by

the Saracens, and finally wrecked by the Turks. A few fragments, the largest of which is the Armenian Church, have preserved an unbroken existence until the present time.

Whilst Christianity has raised Europe, and subsequently America and Australia, to the pinnacle of civilization, the millions of Asia have been under the sway of Mohammedanism, Buddhism, and a number of other non-Christian systems of religion. The work they have accomplished during the last thousand years is open for comparison with the results of Christianity, and the verdict of history is no longer doubtful. A large portion of Asia, through utter exhaustion and incapacity for self-government, has passed from native rule under that of Christian powers of Europe; China and Japan acknowledge and try to profit by the superiority of Christian civilization. The weakness of Turkey compared with the great powers of the Christian world has long been admitted by all parties in civilized countries, except some scheming politicians; but it has up to the present time been stubbornly and defiantly disputed by the Mohammedans, and not only by those of Turkey, but throughout the interior of Asia. One of the most important effects of the late Eastern war will be the enlightenment which it cannot help to spread gradually in the minds of all Mohammedans as to the weakness of that Mohammedan power which they had considered as the peer, or even the superior, of the Christian States. Asia has long been lying prostrate at the feet of Russia and England. After the late Eastern war this dependency will not only be strengthened, but it will become much more widely known than has been hitherto the case.

Asia is to-day virtually ruled by Christian governments. In fact, more than one half of its entire area has already been annexed to the dominions of Christian States. The total area of Asia is estimated at about 17,300,000 square miles; of these Russia alone controls about 6,500,000; England, 1,600,000; and other European powers nearly 1,000,000; making a total of about 9,000,000 square miles. Of the 800,000,000 Asiatics, more than 280,000,000 are living under Christian governments. Hardly a year is passing which does not enlarge the territory of the Christian States; and if Russia and England, instead of being mutually jealous of each other's influence, should wish to come to an understanding about a partition of Asia, which power could think of offering any successful resistance to the execution of such a partition? Certainly none of the Asiatic powers.

While England, Russia, the Netherlands, France, and other Christian governments have subjected large countries of Asia to their rule, they have abstained from forcing their religion upon the conquered nations. Yet they have

been indifferent, and sometimes even hostile, to the efforts of the missionaries to give to the conquered nations a share in the religious power to which the conquerors owed their greatness. This period has now passed away. As far as the rule of the Christian governments extends, the Christian mission is protected in the preaching of the gospel. It can be added to the honor of the Christian governments that none goes farther and that no coercion is used to extend the Christian Church. They confine themselves to the protection of the missionary, to the establishment of schools, to the diffusion of education, and, so far as lies in their power, to the introduction of all those "modern improvements" for which we are indebted to Christian civilization.

If we look only upon the numbers of Asiatic Christians, this effect of Christian rule in behalf of the propagation of Christianity has appeared to many to be but small and insignificant. In Asiatic Russia the growth of the Eastern Church naturally keeps pace with the advance of Russian rule; still it controls as yet a population of nearly 6,000,000, or about one half of the total population. In Turkey, Armenians, Greeks, Nestorians, Jacobites, and other Christians may number about 3,000,000. Persia has some 50,000 Nestorians and Armenians, and India several hundred thousand Christians of St. Thomas. The Church of Rome has fully incorporated among her members the bulk of the population in the Spanish and Portuguese possessions, and in the old possessions of France, amounting in the aggregate to at least four and a half million persons. She claims in the British dominion a population of about 300,000; and it is one of the brightest pages in her missionary history that out of long and bloody persecutions she has been able to save in China a population of nearly 500,000, and in the empire of China about 400,000. Even in Japan, where the last vestiges of Roman Christianity were believed to have been rooted out, the descendants of the former converts have recently begun to rally round the altars of Rome. The missionaries claim 20,000 as being again in full communion with their Church, and estimate the number of those in whom religious meetings and the practice of religious rites have maintained some kind of traditional connection with the missions of the sixteenth century at more than 100,000. In Turkey, one entire tribe, the Maronites, and fragments of the various Eastern communions, have been induced to acknowledge the supremacy of the pope. The Roman Church now numbers a population of about 260,000 persons; and while she receives from time to time new accessions, she has recently lost a portion of the united Armenians and the Chaldean Church. The Anglican Church has established dioceses in all

parts of the English dominions, in China, Japan, and Palestine. She is reaping in many places a rich harvest, and is at present witnessing in Tinnevelly one of the most remarkable triumphs of Christian missions in modern times. Baptist, Methodist, Congregationalist, Presbyterian, and other Protestant missionaries are zealously co-operating in all parts of Asia for the overthrow of paganism and the planting of Christian congregations. The aggregate population connected with the Russian, Armenian, and other Eastern Churches may be estimated at 9,500,000, that connected with the Church of Rome at 7,000,000, that connected with other Christian communions at 500,000; the total Christian population of Asia therefore at about 17,000,000, in a total population of 800,000,000.

If this appears as a small beginning, it should be remembered that already the progress during the last years has been rapid, and that many signs indicate the probability of a much more rapid progress in the future. In Asiatic Russia the Eastern Church grows very rapidly, not only in consequence of the rapid natural increase of the ruling race, but in consequence of the progressing absorption of many of the small tribes by the Russians. India, which undergoes a radical transformation in consequence of the general diffusion of popular education, and where English has already become the family language of more than seven millions, seems to be on the eve of a grand movement of entire districts and tribes toward Christianity. In Asiatic Turkey the introduction of a reformatory administration will naturally open to the superior intelligence of the native Christians—especially of the Greeks, in whose hands is the commerce and who already enjoy a rapidly extending preponderance all along the coast—a more influential position. These are only a few among many indications that a great and sudden change in the religious aspect of Asia may be near at hand. Much, we think, will depend on the future relations between Russia and England; an alliance, or even a friendly understanding, between the two great powers of Christendom would greatly promote, while the continuance of hostile sentiments would considerably retard, the triumph of Christianity in Asia.

DOMESTIC MISSIONS.*

Domestic Missions *proper*, as they are sometimes called, to distinguish them more emphatically from Missions to the colored people or to the Indians in the home-field, are Missions to the white people in our own country, whether native Americans, English, Germans, or Scandinavians, and whether in our Eastern and Southern Dioceses or in our

more lately settled Western States and Missionary Jurisdictions.

They are carried on in the same way as Diocesan Missions, a certain amount being appropriated annually to each Mission station or weak parish towards the salary of the Missionary or Rector, who receives the balance of his support from the people among whom he labors. When the station or parish becomes strong enough to maintain itself the appropriation is transferred to another point; and new stations are established as rapidly as opportunities offer or means will allow.

Domestic Missions differ from Diocesan Missions in that they are not confined to any particular Diocese, but that the funds contributed by Churchmen and Churchwomen, all over the country, are received into one general treasury, and then sent out in every direction through the land, wherever the need seems to be most urgent, the largest contributions coming always from the strongest Dioceses, while the greatest help is given to those that are the weakest. Only twelve Dioceses enjoy the distinction of never having received aid from our own General Church—Vermont, Rhode Island, Connecticut, New Jersey, the five Dioceses embraced in the State of New York, and the three in the State of Pennsylvania, though Massachusetts might almost be added to the number, since it was aided for a short time as long ago as 1836, and Maryland, as appropriations to that Diocese have been small and only for work among colored people.

Of these the six Dioceses of New York, Long Island, Pennsylvania, Connecticut, Massachusetts, and Maryland enjoy the still more honorable distinction of being the most liberal givers to the general work, their growing prosperity meanwhile, in all good and holy things, in Church property and in spiritual well-being, proving constantly the truth of the words from Scripture, "There is that scattereth and yet increaseth."

When the Domestic and Foreign Missionary Society was organized in 1821, the Church in America embraced only fifteen Dioceses, the whole of the remainder of the country being known as the Great North-west and the Great South-west. When Bishop Kemper, the first Missionary Bishop, was consecrated, fourteen years later, in 1835, the number of Dioceses had increased to twenty-two; and in 1865, when Bishop Clarkson and Bishop Randall were consecrated, there were thirty-four Dioceses and five Missionary Jurisdictions. Now, in 1878, fifty-seven years from the date of our first Domestic Missionary efforts, we have in the home-field forty-eight Dioceses and ten Missionary Jurisdictions, the ten Missionary Bishops of the latter receiving their salaries and traveling expenses from the fund provided by the General Church, while in twenty-six of the for-

*Contributions for this work should be sent to the Rev. A. T. Twing, D.D., Secretary, 22 Bible House, New York, or to Mr. Lloyd W. Wells, Treasurer, 22 Bible House.

mer, and in the Missionary Jurisdictions, we have two hundred Missionary Priests and Deacons who could not—almost without an exception—remain at their posts were it not for the aid they receive from the contributions of their brethren.

Where little, feeble, struggling Missions were once established are now the cities of Chicago, Omaha, San Francisco, Virginia, Portland; and where first the faithful Missionary read the service of the Church in an upper room, a corner grocery, or a dancing hall, her prayers and praises now arise from fair and stately temples erected to the glory of Almighty God; and by their side the children of the soil are being trained in well-established schools to know and love the Church of CHRIST, and to find therein the way of peace. Such is the work of the Domestic Committee for the white people of our own land, our brethren, both of race and country; and so wonderfully has God blessed and prospered it that truly a little one has become a thousand, and a small one a strong nation; the LORD has hastened it in His time.

With so great a blessing resting upon it, with such marvellous prosperity following it, dare we pause or withhold our hand? Shall we not rather hearken to the voice which ever speaks to us as to the children of Israel, bidding us *go forward*? Waste places yet remain to be cultivated, frontier posts to be occupied, fields ripe and ready for the harvest to be garnered for the LORD. Opportunities open on every side; men call to us from places far away from any point where the Church is yet planted, “Come over and help us”; lonely Missionaries on the border beseech us to remember them and hold up their hands; our Missionary Bishops look to us to provide them with men fitted and full of zeal to enter in and possess the land they are searching out, and whose needs they are constantly proclaiming. Shall we fail in this our day and generation; or shall we carry on the work begun by our fathers, that, as we now see the fruit of their labors, so our children may enter into the good things we in the Providence of God prepare for them, and, stimulated by our example, go on with what we leave unfinished, and bring it finally to a glorious consummation?

It is a good and inspiring thought that, though Christian men and women pass away from the great field of service in which they have toiled nobly in one or another of the many acceptable ways, the work itself does not perish, but, under the watchful eye and guiding hand of God, unfolds and branches out in all directions, taking root in many soils and entering into the truest wealth of widely scattered and rapidly multiplying communities. Elsewhere the

highest wisdom and the most earnest and heroic endeavors may come to naught, but here, in loyal and loving labor, there is, and can be, no waste, no loss. The sowing of one generation ripens into glorious harvests for the next. The work must prosper; our only question is, shall we have part in it, and part also in the great reward?—*Spirit of Missions.*

MOSAICS FROM THE EUCHARISTIC SCRIPTURES OF THE CHRISTIAN YEAR.*

TENTH SUNDAY AFTER TRINITY.

“Ignorance concerning spiritual gifts” forms at once the groundwork of the Apostle’s teaching, the explanation of the woe denounced upon Jerusalem, and the reason for the especial supplication of the collect to-day. And surely, while the *eyes* of the Saviour’s compassion run over with tears, we find abundant confidence to believe that the “aures misericordiae Domini” (as the original language renders “the merciful ears of God”) will be open to our prayers. And those prayers will surely find a more urgent reality in the contemplation of the hopeless misery which overhung Jerusalem on this day of the Lord’s weeping. There is another train of thought common to the collect and the Scriptures for this week which we may not overlook. It was not merely *ignorance* of spiritual gifts that led the holy city to its sad estate. The Jews did not know them, did not realize, did not appreciate them; and so, for very ignorance of spiritual gifts, because they did not know the meaning of what had been given them, and did not detect the value of the gifts Christ offered them, they did not know “the time of their visitation.” All this is true. But besides this, the sin of the Jews of our Lord’s day and the sin which St. Paul rebuked in the Corinthians, was the sin of spiritual pride—of pride in spiritual gifts—concerning which he is *most* ignorant who does not know that because they are *gifts*, things, that is to say, not earned, nor bought, nor owned, but given freely, and in trust; because they are *gifts*, therefore “he that receives them may not glory as if he had not received them.” For this the collect specifies the character of those whose prayers the Lord will hear as His “*humble servants*,” asking, in their unworthiness, for gifts, and subjecting their petitions to His will. “Make them to ask such things as shall please Thee.” With no shadowing or clouding of the gracious truth, that we may ask and expect material gifts from “the Father from whom cometh *every* good and perfect gift,” we have the assurance about spiritual gifts that in asking them we ask such things as please God, for so the promise reads, “Your Father will give the Holy Spirit to them that ask Him.”

In the direct application of the teachings of the epistle, there can be no doubt that the Apostle is dealing specially with those who *had received* spiritual gifts, and it is readily conceded that the *χαρισματα* of the Corinthian Church were, in large degree, miraculous. But the same lessons apply to those who are asking for these gifts from God; and the lesson, which inheres in the very substance of this epistle, cannot be too strongly insisted upon; that through all diversities and differ-

ences of gifts, the Spirit is the same; and that among and on a par with, nay, in the order of their statement, as in the order of their usefulness, *first among* the gifts are what we call the ordinary gifts of the Spirit—“the word of wisdom, the word of knowledge, and faith.” And so, the whole substance of the apostolic teaching applies to Churches and to individuals to-day as closely and as clearly as to the Corinthian Church and the Christians of Corinth. What the substance of that teaching is we have great need to learn. And prominent in it stands the revelation here of the Deity and personality of the Holy Ghost, who is called indifferently “the Spirit,” and “God”; and to whom are assigned powers and activities which belong not to an influence, but to a person only. Side by side with it is the doctrine, of which this forms a part, of the Trinity, “God,” “the Lord (Jesus, the Lord”), and “the Holy Ghost.” Passing by the point of teaching which asserts the great value of spiritual gifts, making them the distinction between the Gentiles, with “their dumb idols,” and the people of God, whom the Word teaches and the Spirit “guides into all truth,” we have to learn the lesson of the double reason for diversities among the gifts of the same Spirit. They are “divided to every man severally as God will.” And that will of God. *What pleaseth Him* is not an arbitrary exercise of sovereignty, but is administered according to the principle of giving to every man “to profit withal,” πρὸς τὸ συνέφερον, for the common good. There are two illustrations of this thought. Gifts are given to each man that he may help on the common good; when, by the laying on of hands one man is confirmed, and another man ordained; and each is so enabled for the work God gives him to do. Still fuller is the analogy from the human body. The breath of life breathed into Adam, and still by God imparted to every descendant of Adam, quickens, though it is the gift of the same breath, each member with divers gifts, and for different operations—lungs, limbs, and organs for their various duties; and each for the common good of the whole body, which “groweth according to the effectual working in the measure of every part.” So the breath of that diviner life was breathed on the day of Pentecost into the body, the Church, and comes to us, as members of that body, quickening each with divers gifts, and for different operations. “Unto every one of us is given grace according to the measure of the gift of Christ.” . . . and “for the edifying of the Body of Christ.” Learning this lesson well, we shall be free from that strange confusion between the *gift* and its *results*; the Spirit and His fruits. For it is the same Spirit given to every man; whether the result be wisdom and faith, or the working of miracles, and prophecy. And we shall learn, too, how false and fatal that theory is which confuses *signs* and *results*, and will believe in no gift of the Holy Ghost not proved by miracles. For, as these papers have already argued, miracles were never the *sign*, because they could not, in the very nature of things, be a perpetual sign (since a miracle often repeated ceases to be a miracle, and so would cease to be a sign), any more than they were the *only* results of the gift of the Holy Ghost, whose working in the lives of men accomplishes that complete catalogue of graces, which St. Paul enumerates as the fruits of the Spirit.

These—and the further fact of every man's possibility to put to their right use, to stir, and to increase πρὸς τὸ συμφέρον—these ritual gifts are lessons for all to learn who, or who have not, received them. Taking into view, in the first place, the unity of doctrine in St. Paul's Epistles, and in the next place the consistency between his teaching and his practice, it seems to me another lesson lies for men to learn who have not yet received, and who would not be "ignorant concerning spiritual gifts." Writing to the converts in Rome, to whom he longed to make what we should call to-day the visitation of a missionary bishop, he expresses this anxious concern, not now about their knowledge, but for their reception of these spiritual gifts. "I long to see you," he writes the Romans, "that I may impart unto you some spiritual gift, to the end ye may be established." This is the unity of his teaching. It tells the purpose and the object of his missionary journeys. And his practice is consistent with it. For, when he comes from Corinth to Ephesus, and finds the twelve men there, disciples, but only by John's baptism, the first question of this Apostle who would not have men "ignorant concerning spiritual gifts," who "desired to impart spiritual gifts to men," his first question is, "Have ye received the Holy Ghost since ye believed?" And when they answered "No," he first gave them Christian baptism, and then "he laid his hands on them" (practising what he calls, in the Epistle to the Hebrews, the "laying on of hands," one of the "principles of the doctrine of Christ"), "and they received the Holy Ghost." And though miraculous gifts were, in part, the immediate result, they were not the only result. For, to this same Ephesian church, the same Apostle writes that the object for which the gift, that Christ purchased for us in His Ascension, is given unto men, is "for the perfecting of the saints, for the work of the ministry, for the edifying of the Body of Christ." Much less were these miraculous gifts the sign. In Ephesus, as in Samaria, and wherever men accept all "the principles of the doctrine of Christ," the laying on of hands is the sign. And so, by no means confining the gift to this means, because the Holy Ghost is given otherwise, and often, and apart from this, it may be safely said that men who could not be "ignorant concerning spiritual gifts" must learn the authority and the meaning and the value of what we call confirmation now; "the laying on of hands," for the impartation of a spiritual gift, to the end man may be established or confirmed. It is no training of the collect to apply its words to this lesson, that they who would obtain their petitions from God, must learn, not only "to ask such things as please Him," but to seek them in the way in which it pleases Him to give them.

That most painful picture in the holy gospel points, with the moral of its awful warning, the double lesson of the knowledge we ought to have concerning spiritual gifts; first, that we should receive them when and as God offers them to us; and next, that we should use them faithfully and well. The word came to that holy city; the Prince of peace to the city whose name is "they shall see peace"; and Jerusalem "knew not the things that belonged unto her peace." He came, "the choicest spiritual gift of God," unto His own, and His own received Him not. Quite as strongly this sad scene urges the other warning against the unfaithful use

of gifts received. Types, prophecies, promises, the oracles of God, the temples, the priesthood, the altar, all these Jerusalem had received. They were spiritual gifts in purpose and in meaning. But she was ignorant concerning them. She knew not the things that belonged to her peace, and so they were hid from her eyes. How awful that warning is to us who have received all these gifts, fulfilled with mightier power, we hardly realize. Standing there, as God, with the Divine prescience of what was to be, its foreseen horrors wrung tears from His human eyes. More impressive even than this, the contrast of what was to be with what might have been, broke off the Saviour's speech into the abrupt silence of unutterable sorrow. When He breaks out again into words to declare the inevitable end, He utters the prophecy, whose startling and signal fulfilment against the intentions and even the instructions of the Roman general, who was "the messenger of God for wrath," proves how the impulse of these words controlled the armies of Rome in the destruction of Jerusalem.

Most awful, in its application to us, is the teaching of this scene, that men not only may sin beyond the possibility of repentance, but may live on, past, really, the period of their probation; that "some men's sins go before them unto judgment." Esau and Ephraim are the individual illustrations of this. That the instances are rare and few we may well believe. That the condemnation is self-imposed against the efforts and the will of God we must acknowledge. And the urgent lesson of the record to every one is against the rejection or the abuse of opportunities. It only emphasizes what the uncertainty of life in itself teaches with sufficient plainness, that "the accepted time," "the day of salvation," is "now."

The entrance into the temple and its cleansing bring chiefly into prominence, in relation to the teachings of this Sunday, that gracious record, "My house is the house of prayer." Casting out all thought of buying and selling, of dealing on the principle of equivalents with God, of getting for what we give, or giving that we may get; casting out also those wandering thoughts which bring our worldly occupations into our hours and acts of worship, like thieves, to steal away the blessings of God's waiting gifts; this word of the Divine Master impresses upon us the reverence and devotion with which we should come into His presence. Nor need we fear that "His merciful ears" will fail to be "open to our prayers," who reveals Himself as "the God that heareth prayer," and writes upon the earthly antechamber of His presence these words that tell its purpose and its character, "My house is the house of prayer."

W.M. CROSWELL DOANE.

BISHOP DOANE AND SELWYN COLLEGE.

On Wednesday, July 17th, a meeting in furtherance of the college which it is proposed to found as a memorial to Bishop Selwyn was held at the National House, Broad Sanctuary, Westminster, the Earl of Powis in the chair. In seconding the motion for a vote of thanks to the chairman, Bishop Doane said:

But for the fact that I find myself, very much to my regret, the only representative of the American Church present, I should conclude that at this late hour of this warm

afternoon, and after so much admirable speaking, I should best discharge the duty expected of me by simply seconding the motion, which, without any urgency of mine, would pass by acclamation. But I should do injustice to the love and reverence of my countrymen and fellow-Churchmen for the great bishop whom we are met to honor if I rested here. It is quite within bounds to say that no Englishman ever set foot on our shores who so impressed the minds and hearts of American Churchmen as Bishop Selwyn did. I cannot lay claim to such life-long personal recollections of the bishop as many of the speakers have. But I remember that my father brought back from England, thirty-seven years ago, the engraving of Richmond's beautiful picture of the Bishop of New Zealand, which was always among the "silent friends" in his house, and hangs now upon the walls of my own home; and he brought back a more beautiful picture still, which he engraved upon my mind and heart, of the young missionary bishop consumed with zeal to give up all for Christ—"straitened until his work could be accomplished;" not "about" as so many of us are, but absorbed and immersed ἐν τοῖς τῷ Πατρῷ. And Selwyn's name from that time on was one of the great names which I was taught to love and reverence along with the name of the great vicar of Leeds, whose invitation brought my father here to preach at the consecration of his parish church; and of others, some living, thank God; some fallen asleep. This long ago personal recollection I must claim, because it is mine in a very sacred way. Apart from this, American Churchmen claim a share in Bishop Selwyn as they do in all the great names in religion and literature which England has given to the world.

Looking from our American standpoint, I can hardly agree that the great Bishop of New Zealand was rewarded or advanced by his appointment to a diocese at home. Great as he was here, he had won his spurs of Christian knighthood in a harder field. And it is no disparagement of the high distinction of the English Episcopate at home to say that it derived fresh honors from the men whom the Church of England has given to her colonies, some dead, some living still. You will agree with me when I recall the names of Middleton and Heber, and Broughton and Gray, and Inglis and Fulford, and Mountain and Field, and Strachan and the Selwyns (father and son), and Patteson, whose soul went up through those five wounds, under the Southern Cross, to the celestial Crown. In 1871 Bishop Selwyn came to America. I met him in New York just off the ship, and went with him to Baltimore, where he was the honored guest of my venerable uncle, the Bishop of Maryland. He was as fresh and full of life as a boy. His voyage had been simply a recreation to him, for he had not that horror of the sea which some English bishops seem to have. He threw himself instantly into all our work. The impression given to me by Bishop Selwyn was that of a man in the inmost recesses of whose soul burned a gift far richer than that of Prometheus—two flames, of holy learning and of holy zeal. His learning, molded, as I have no doubt it may have been, by Hooker's great work, was still more flavored by the greatest book, the Word of God, in which he was a Christian Apollos, "mighty in the Scriptures," wise from the kind of study that men make upon their knees.

It will illustrate this, and at the same time indicate the fitness of a missionary college as a memorial of him, if I recall—what I never can forget—a sentence from Bishop Selwyn's speech at the jubilee meeting of the board of missions in Baltimore in 1871. He was speaking as to the question whether it was worth while to try to save what some people are pleased to call perishing and inferior races. As to the first, he said, all the more need to make hot haste to rescue them before they perish. As to the second, he claimed that not only could the most degraded nations be converted to Christianity, but that a native ministry could be raised among them. The Cretans, he said, in St. Paul's own account, "were alway liars, evil beasts, slow bellies," and yet St. Paul commanded Titus to ordain elders in every Cretan city. And so these "alway liars" became preachers of the eternal truth, these "evil beasts" came to lie down with the Lamb of God, and out of these "slow bellies" flowed "rivers of living water." It might be no small part of the power of Selwyn College to train, as England only can train for the Christian ministry, candidates sent to it from among the natives of heathen lands. And surely a Christian college is the fittest memorial of such wisdom and faith and zeal as his. So much has been said about frugality and simplicity of living as connected with the college that I may venture upon a single illustration of this element in Bishop Selwyn's character, as it came under my own notice. Five years ago I was in the vestry of St. Paul's, where a sermon had been delivered on behalf of the venerable society by the Bishop of Derry; and when those present departed, some one way and some another, I noticed that the last to leave was Bishop Selwyn, and that he went away in true democratic fashion, carrying his robes in his bag, and going on what my old tutor used to call "apostolic horses." I was reminded of this when lately going over Lincoln cathedral, under the care of its admirable precentor. Asking the reason for the words in the epitaph on the tomb of the great Bishop Hugh, "*Frugalis Hugonis*," Precentor Venables told me that once, when this frugal Hugh was going into Salisbury with his effects in a sheepskin wallet tied behind him on his horse's back, the nobles who were with him were so scandalized by his want of state and dignity that they actually cut off the bag and so deprived him of one of the symbols of his frugality.

If I may be allowed a few words more I should be glad to protest against the suggestion, which has, I believe, been made that Selwyn College should be a sort of appendix to some existing foundation. We are all familiar with the Latin proverb which tells how long a vessel holds the odor with which it is once imbued. I venture to think that a great university, certainly a separate and complete college, is none too large a vessel to be saturated with the memory of this great and holy name. And while Keble and Selwyn Colleges are not to be on the same model, I cannot agree that the men differed, as has been said this afternoon, in that the one was a poet and the other a practical man. For in that dear old language that gives us so much truth and beauty a poet is a creator; and these two men were, in this, alike—and it is a God-like power in man—that each was a creator in his particular sphere. And the colleges that bear their names are sure to be creations of which England shall in all time

be proud. Bishop Doane, in conclusion, said that although the claims upon American Churchmen were so great that they could give but little, he should be happy to undertake the collection of a fund for the endowment of an American scholarship in Selwyn College that should be an added link in the chain, strengthening every day, thank God, which binds the countries and the Churches together.

DISINTERESTED TESTIMONY AS TO THE EFFICIENCY OF THE CHINA MISSION*

Circumstances have thrown in our way this month much disinterested testimony with regard to the efficiency of the China Mission: we cannot refrain from giving it to our readers.

We place first a letter from A. A. Hayes, Jr., Esq. (formerly of the house of Olyphant & Co., of China), who for a number of years rendered (gratuitously) most valuable service as Treasurer of our Mission:

LETTER OF MR. HAYES.
No. 120 BROADWAY, NEW YORK,

June 21st, 1878.

MY DEAR SIR: . . . As an old resident in the East, I had been often asked about our Missionaries and their work, and was struck with the fact that my replies, conveying most naturally the sincerest praise and respect, were received by some worthy people with a sort of pleasurable surprise; the reason for which I discovered in the accounts which they had previously gathered from friends who had visited Asia. It thus came home to me that, without claiming for my opinions and statements any positive weight or authority, my long residence in China, and special opportunities of observation, would make them of value, certainly as compared with those of transient visitors; and that I ought, perhaps, to place them on record. I felt, moreover, that, having known a large majority of the prominent laymen in diplomatic, military and naval, professional and commercial life in China for the last twenty years, I might say that I did not believe there was one of them who would controvert my statements.

To know Mission work thoroughly one must understand the language, which very few residents do, and hardly a single visitor. To give an opinion even about it, on the knowledge possessed by most residents, and ninety-nine out of a hundred visitors, may be fairly said to savor of presumption. It is entirely possible to spend a decade of active business life in China without seeing a single Missionary, much less a Chinese convert; and it is only upon peculiar circumstances that I base the positive assertions by which I propose to stand. In all the years since 1858, during a number of which I had the honor of holding a financial and advisory appointment from the Foreign Committee, I have known the members of our Mission well; and more devoted and efficient men and women never lived. Bishop Boone I regard as one of the most marked characters of this century. For "wisdom and understanding, counsel and ghostly strength, knowledge and true godliness," it seems to me that his name should stand with Heber's; nor do I know of anything in the life of Xavier to surpass the zeal

and devotion, as yet unrecorded in song or story, of Bishop Williams, now of Japan. Bishop Schereschewsky has his episcopal record yet to make, but he has made the Church at home quite familiar with his educational plans, and he is the man to carry them out, if the needed pecuniary aid be given to him. The history of this Mission is a record of self-sacrificing performance of duty and of real heroism; and never in this world will it be known what an immense amount of good work has gone on around and radiated from the little church, the "Bishop's house," and the other Mission buildings at Shanghai. The Services of our holy Church are regularly held; the Sacraments and the rite of Confirmation regularly administered; the sick healed, and, with the assistance of the community, the hungry fed and the naked clothed.

The rare amount of good accomplished at the Shanghai Hospital and Dispensary alone would be evident to the most casual observer; but who can estimate its indirect and ulterior results in breaking down prejudices and preparing minds to receive instruction? . . .

Very truly yours,

A. A. HAYES, JR.

To this we add the following:

At a Missionary meeting recently held in Grace church, Jamaica, L. I., William G. Low, Esq., of Brooklyn, in the course of an address, read the following extracts from private letters of gentlemen connected with the United States Navy:

EXTRACT FROM A LETTER OF A NAVAL OFFICER.

I am more familiar with Missionary work in China than in any other foreign land, and have met the Missionaries and seen more or less of their work in Canton, Swatow, Amoy, Foo Choo, Shanghai, Che Foo, Tientsin, and Pekin. I have met laborers from every denomination, and while the qualifications of many of them might be ignorantly criticised, yet I have found them—I cannot now think of an exception—men of zeal and earnestness, seemingly fully consecrated to the work, always exerting a good influence, and often accomplishing marvels in the changes they have effected in the lives and morals of people whose ways were fixed by the undeviating customs of a score of centuries . . . especially in Shanghai, where, by reason of a larger population of unchristian traders, the Missionary work seems to present more inconsistencies than it would among the natives solely.

I have seen a good-sized chapel filled with native communicants of the Episcopal Church. I never shall forget it. It was on a Chris'mas morning; and as I walked toward the chapel and heard familiar Christmas melody, I supposed the Morning Service of the foreigners, English and Americans, was not over; and when I opened the door and saw a room filled with Chinese, and the only foreigners present the Rev. Mr. Thomson and Mr. Schereschewsky, whose intimate acquaintance I had made some time before, I was surprised, and so devout a scene is rarely seen in the churches of our own land.

It must be remembered that every one of these communicants lost social caste in associating themselves with Christians; how much more, then, when they thus publicly profess themselves as Christians. . . . One of the persons present at this service was a young Chinaman who, I believe, is well known in

* Copies of this article will be furnished in any number without charge, on application to the Mission Rooms, 28 Bible House, New York.

ir Church, Yun Kiung Yen, whose intimate acquaintance I was so fortunate as to make. He was a graduate of Kenyon College and one of the most cultivated persons I have ever known.

It seems to me that his conversion and option into the Ministry is one of the triumphs of Missionary labor, for he comprehended the seeming incongruities of the Christian religion as they present themselves to the intelligent Chinaman, with his splendid system of morals, and is able to meet them as no outsider could possibly do, and this he is doing.

It seems to me most important that those who are selected for Missionaries, especially among the Chinese, should be men of the highest intellectual ability, keen perceptions, sound judgment . . . and not simply any men who offer themselves as laborers. . . . I am thoroughly convinced of the great good resulting from the work of Foreign Missions, but with greater care in the selection of Missionaries, and no sectarian partisanship, much more good could be done.

EXTRACT FROM A LETTER OF ANOTHER NAVAL OFFICER.

Missionary labor in these days is not full of trial and suffering as in former times. It consists more in teaching school than it used to, and the people among whom they labor are getting used to them and to their teachings. In fact it is hardly more trying than preaching at home.

I speak of the majority of cases according to my own impressions, and also judging of what Missionaries themselves have told me . . .

I believe, if possible, that native Churches could be self-supporting. In several places in Japan they are so, or nearly so, and I think this is the case in a few Missions in China, but not to so great an extent.

The greatest obstacle to the progress of Christianity is the manner of life among the European residents—natives of Christian countries.

The majority of Christian believers visiting Foreign Stations will, I believe, agree with us concerning the work done by Missionaries. I have met a very few who do not advocate Missionary work; but whose principal complaint is that Missionaries are treated too well, and live in too good houses (no better, by the way, than their own, it may be); adding that the money could be better spent, and their laborers devoted to improve the condition of our own poor and ignorant people in our own countries. A very lame argument it seems to me for abolishing Foreign Missions. . . . Every one who believes that the command of Christ to his disciples, "Go ye into all the world," etc., was intended to be a command to those who should follow, must, I should think, believe it to be their duty to support Foreign Missions.

Continuing, Mr. Low said (as reported at the time):

All through my life I have been favored with especial opportunities for obtaining information in regard to the practical results of Missions in China and Japan, especially China. My parents have both been in China, and at different times I have had brothers and cousins there, and all these, as well as many friends with whom I have had direct intercourse, and who have been in China and Japan themselves, are testimony which corroborates all that I have been reading you from these naval officers' letters.

I would especially point out the terrible examples set by the mass of the English-speaking population, whose main object is to make money, and who find it much more difficult to live up to their profession there than at home. They, just as much as the Missionaries, are to the people of China representatives of a Christian nation, and the diversity between their way of life, their principles and morals, their business practices, and their nominal Christianity brings discredit upon the name of Christianity, and forms a great barrier to the advancement of the cause of Christ.

We must not be discouraged because the results seem slow in making their appearance. *The Churchman* of only a week or so ago recorded surprising results in India, in the district of Tinnevelly, where labors have continued for years, and now suddenly the most wonderful results are manifested.

We must have system in all we undertake, as that is essential in all the great works of life. The people who are most familiar with China consider the prospective Missionary College the most hopeful thing ever undertaken in the way of Missionary labor, and most likely to produce grand results. Christianity has marched on for eighteen centuries. To-day it is established here, has moved westward across this broad land, and from the shore is looking still westward, and as surely will the march go on westward, and still westward, till this round world is girdled, and the work stands completed at Jerusalem.—*Spirit of Missions.*

LETTER FROM ENGLAND.

August 3d, 1878.

Every one seems pleased with the paper—we are not to call it an encyclical—which represents the joint wisdom of the hundred prelates who have met from all parts of the world at Lambeth. Its general moderation and good sense are conspicuous; and if we naturally wish for something a little more definite on certain points, we remember that we should perhaps have suffered more than we should have gained had its tone been of a different character.

And to commence with the organization of the different branches of the Anglican Communion, or, as the letter phrases it, the members of the "Holy Catholic Church in full communion with the Church of England," it is only what those who had watched the expressions of feeling upon your side of the Atlantic, as on ours, expected, that no attempt at instituting the Archbishop of Canterbury as a patriarch should have been made. The fear of establishing in some not distant future a power akin to the papacy need not perhaps have been very pressing, considering the nature of the case, and the independent position of your branch of the Church; but still it weighed; and the resolutions of the conference steer clear of any such danger. Provincial courts are to serve instead of any central court, but they may appeal to "some council of preference" if they choose to adopt one, and where provinces are not formed, appeals from a single diocese should go to the Archbishop of Canterbury. If a bishop is to be tried, special arrangements are provided, and if they fail, an appeal is to lie to five metropolitans, of whom the Archbishop of Canterbury is to be one. This is a sound and sensible way of meeting the difficulty, and will, I suspect, find general favor.

So also with the vexed question of the relation of bishops to missionaries, over which our Ceylon episcopacy has stumbled through the over-hasty action of a juvenile bishop, the decision has been virtually given against the proceedings taken in that case. Licenses should not be withdrawn without the assent of the metropolitan or of the Primate of all England, and without communication with the society to which the missionary belongs.

The support given in the "letter" to the "Old Catholics" must gratify Churchmen, and the meeting between their representatives and the

numerous bishops who mustered at Farham Castle, under the hospitable presidency of the Bishop of Winchester, has still further pushed the union. At that interesting gathering, summoned by the Anglo-Continental Society, the Bishop of Western New York made a most interesting and important speech, representing, as he always does better than most men, the true position and future sphere of work of the Anglican communion, with its equal protest against Romanism and Dissent. He is surely right in describing the objects and success of the Anglo-Continental Society as entitling it to a place in the Church equivalent to that of the old Propagation and Christian Knowledge societies.

If this conference were to effect nothing else than a movement in favor of placing the West Indian dioceses in a better position, it would not have met in vain. Few things have been sadder to hear than the account given of the Church in the West Indies by the Bishop of Barbadoes, and I fear it is too true. The disestablishment of the Church there has not yet been followed by any proper organization of the Church on an independent footing, and everything is suffering in consequence. The recognition of the Episcopate of Haiti was graceful, and I may here say that the colored bishop of that promising diocese has won golden opinions in England.

Finally the report on ritualism and confession has said as much on these subjects as could have been said by a body of prelates. The lawlessness of which we complain is recommended to submit itself to the bishop of the diocese, and the lines of the Prayer Book are faithfully followed in the boundaries of confession. This seems to have been the subject of a very long and animated debate, according to a report in the *Standard*; and it is to be observed that the side of the Ritualists seems to have been taken almost exclusively by the four young Oxford bishops, viz., those of Capetown, Bloemfontein, Colombo, and Bombay. The mode of dealing with infidelity proved too vast for the occasion, and no report is agreed upon. By next time of meeting it will be ripe enough.

Thus ended, with fitting pomp and warmth of services, the second Lambeth Conference. It has left a very favorable impression, and will make a mark on the history of the Church. By its practical character it has met objections, and it will be renewed at the end of another decade with still greater advantages derived from its previous successes. I think I have already noticed the effect produced by the Bishop of Pennsylvania's speeches and sermons. Certainly few preachers have achieved a greater success. Different centres of meeting have been arranged for the less formal gatherings which are already following on the conference, and I hope, altogether, your bishops will take back a good report of us. Certain it is that nothing we can do will anything like repay the unfailing hospitality which we English Churchmen receive at the hands of the American Church whenever we visit your shores.

I must say a few words on the result of the great debate on the Treaty of Berlin and Anglo-Turkish Convention, which was concluded last night in the House of Commons, after lasting a whole week. The majority for government was 143, and is considered so decisive that it is probable there will be a dissolution of parliament in the Autumn in order to secure a working Conservative majority for the next septennial period. The Irish members supported government in larger numbers than was expected, and Mr. Roe buck's telling speech from the Liberal side no doubt detached many votes from what he still, oddly enough, calls his own side of the House. Mr. Gladstone was as eloquent as ever, but he conveyed the idea of a disappointed ambition and factious spirit. The passage of arms that has taken place between him and his rival, Lord Beaconsfield, has been a nine days' wonder, and we all feel it would have been better if the latter could have held his peace in the moment of his triumph; but he has been hard pressed, and this escapade reveals what silence has cost him. As I said in my last letter, every day proves how entirely the country is with him. The freedom of the city of London is to be conferred on him and Lord Salisbury to-day, and a grand banquet is to be given them at the Mansion House. All parts of England are sending up congratulatory addresses.

ENGLAND.

THE OLD CATHOLIC MOVEMENT.—The Bishop of Winchester, on Wednesday, presided over a conference of those interested in the work of the Anglo-Continental Society. Upwards of twenty bishops were present, including the Primus of the Scotch Episcopal Church, the Bishops of Lichfield, Meath, Gibraltar, Bombay, Nova Scotia, Ontario, Dunedin, Delaware, Western New York, Pennsylvania, New Jersey, Albany, Nebraska, North Carolina, Colorado, Ohio, Long Island, Haiti, Bishops McDougall and Abraham, and Bishop Herzog, the Bishop of the Old Catholics in Switzerland. The Bishop of Winchester read letters of apology from the Right Hon. W. E. Gladstone, M.P., Mr. A. J. B. Beresford Hope, M.P., Bishop Reinkens, and Dr. von Schulze, a layman of Berne, who had presided over several Old Catholic conferences, the latter of whom said that at this grave crisis of the history of the Old Catholic movement he regretted extremely that he could not confer with the chiefs of the Anglican Church. The bishop said he congratulated the meeting on the presence of Bishop Herzog and Père Hyacinthe, and so many of their American brethren. The principles of the Anglo-Continental Society were those of the Church of England, which had always been the Catholic Church of England. If it was not, they were impostors and rogues, and had no right to be called the Church of the nation, or to the use of the churches and endowments. They were simply one of a number of Protestant sects. He had always been greatly struck with the fact that the great desire of the reformers was to bring back the Catholic Church of this land to the doctrine and discipline of the primitive Church. The Church of England, as occupying a *via media* position between the Roman Catholics and Protestants of the continent, seemed especially qualified to reunite the disunited members of the one Church, and the object of the Anglo-Continental Society had been to set forth the primitive and Catholic faith, to show the essential catholicity of our Reformed Church, and to let Protestant bodies see that we had a more perfect organization than they had. The society had done a great deal of successful work, and deserved encouragement.

The Bishop of Western New York thought that the society should undertake a grander work, and that from the Lambeth Conference, which had sanctioned the views now laid down by their president, should commence a new era. Valuable as were the labors of the Society for the Promotion of Christian Knowledge, and of the Society for the Propagation of the Gospel—to which the American Church almost owed its existence—he believed that ere long the Anglo-Continental Society would not be a less integral part of the Church's system. He contended that the Roman Catholic Church was but a creation of the Council of Trent, and that its impudent claims had no foundation.

Bishop Herzog, who on rising was loudly cheered, gave a long account (speaking in French) of the Old Catholic movement in Switzerland. There were 90,000 members and seventy-five clergymen, and in a very short time since his consecration he had confirmed 4,000 young people. Compulsory confession had been abandoned, and it was open to each parish to say whether they would receive the communion in one or two kinds. A public form of confession and absolution almost identical with that in the English Prayer Book had been provided. They had every liberty of worship, and public feeling was with them; but the sympathy of the English Church had been highly valued as showing that they were not isolated, and that they held the Catholic faith in its integrity. On a marriage of Old Catholics the Bible was given them with a space to fill up births and other family events of interest.

The Bishop of Meath moved the following resolution:

"That this meeting, having heard Bishop Herzog's statements, requests him to accept the offer made by his British and American brethren of aid for theological students at Berne."

Switzerland owed much of her Christianity to the Irish Church, and he owed thanks to Bishop Herzog for the hospitality shown him in Switzerland, where he had an opportunity of observing the respect with which Bishop Herzog was regarded by the people. He expressed his satis-

faction at the reforms already effected in the Church, especially at a doctrinal statement as to there being no one coming between Christ and the individual soul, and at the genuine encouragement of the circulation of the Bible, believing that we might well imitate the practice of connecting the Bible with the dearest ties of home. But if Bishop Herzog had been careful that the Church should own allegiance to Evangelical truth, he had not been less careful as to evangelical order; and when the necessity of retaining Episcopacy was discussed he and Bishop Reinkens left the room, saying that the vital question was at stake whether they were to remain Catholics or not. To their firmness the satisfactory solution of the question was mainly due. The Anglo-Continental Society, as he understood it, did not aim at corporate reunion, but that form of unity which consisted in the recognizing one another as brethren. He believed that it was a noble effort, and heartily wished it Godspeed.

The Bishop of Gibraltar seconded the resolution, and bore testimony to the real and substantial character of the reformation which Bishop Herzog was so wisely, temperately, and successfully directing in Switzerland. The reforms were very practical, and whereas in Germany the movement was mainly confined to theologians, in Switzerland its popular features attracted the young.

The Dean of Chester supported the motion, which was unanimously adopted.

In the afternoon the first subject of discussion was the "State of Religion in France." Père Hyacinthe gave a most eloquent address, describing the movement in France, and saying that a reformation on Old Catholic principles was not only expedient but possible. He insisted on the necessity for an Episcopal Church, and of there being some place of worship where their views might be practically illustrated.

The Bishop of Western New York, in moving the following resolution, said that Chateaubriand and Père Hyacinthe were the two greatest French orators, and intimated a hope that the Scottish Church might find a successor for the Old Catholics as it had done for America:

"That this meeting, having heard a statement from Père Hyacinthe, resolves that it is desirable to extend to him sympathy and support, and that the secretary of the Anglo-Continental Society be requested to institute a special French fund for that purpose."

The Rev. Dr. Nevin, American chaplain at Rome, seconded the motion, and said that he had been very much struck with the fact that Père Hyacinthe was opposed in Paris alike by Ultramontanes and Rationalists. There was great discontent in Italy as to the state of religion, and a large body of Roman Catholics had waited for a new pope, hoping for a better state of things; but, as M. von Döllinger had said when asked to return, "There is a new pope, but the same papacy," and as a canon of St. Peter's had said to him, to expect reform from the Vatican was impossible. M. de Pressensé, the eminent French Protestant pastor, had consented to join a committee in London to further the object they had in view.

The Bishop of Lichfield would willingly help in providing places of worship for the Old Catholics, but it was a matter for grave consideration as to giving them the Episcopate. He rejoiced at the great advance of the Catholic Church, not merely the Anglo-Saxon branch of it. What was needed was a national Church for every country, as, e. g., for France or India. Our great danger at home was individualism and congregationalism. He believed that there was a greater desire for reformation in the Churches of the continent than was generally known. All that was needed in Italy and France was the hour and the man. Our own reformation was a slow work, and with that which they now desired to foster they must have patience.

The resolution was supported by the Rev. J. Bandinelli and the Primus of the Scotch Episcopal Church, who said, in reference to the suggestion for consecrating bishops, that if the occasion should arise the Scotch Church would stretch out the same right hand of fellowship, he did not doubt, as in the case of America.

The resolution was carried *nem. con.*, as were the following, spoken to, among others, by the Bishops of Ohio, Gibraltar, Pennsylvania, Dela-

ware, and Long Island, Lord Charles Hervey, and the Rev. Messrs. F. S. May and L. Hogg:

"That this meeting expresses its sympathy with the American Church in the measures which it is taking to encourage a reformation within the Church of Mexico, based upon primitive and Catholic principles.

"That it is desirable to take advantage of the new condition of things in the East in order to come to a better understanding as to the points of agreement and differences between the Armenian and other ancient Oriental Churches and the Churches of our own communion.

"That this meeting desires to express its earnest hope that the unity of the Old Catholic body may not be endangered by any practices of discipline not affecting the Catholic faith."

The meeting closed about seven o'clock with a cordial vote of thanks to the Bishop of Winchester.—*John Bull, August 3d.*

THE CONFERENCE.—*The Church Bells* says: The proceedings of the Lambeth Conference have left but one feeling in the minds of those who have taken part in it, if we may judge by the sermon delivered by the Bishop of Pennsylvania at the solemn service at St. Paul's cathedral on Saturday, and by the words which have fallen from many of the English and American prelates during the last few weeks. The assembly was called together purely as a deliberative and consultative body, and in no sense as a synod. It was to be a conference, not a council, and thus its results must be judged by its influence in the dioceses from which its members have been drawn, rather than by any formal expressions of opinion which it may have issued. At the same time we are justified in regarding the letter or preface embodying the reports of the committees as representing to a certain extent at least the mind of the conference as a whole; and in this document there is evidence of a very distinct agreement with the line already taken by the home episcopate in reference to the questions which have recently agitated the Church. On the subject of confession, for instance, the conference is entirely at one with the bishops of the Canterbury province and with the Lower House of Convocation in the view that the instructions of the Prayer Book ought to be accepted literally and loyally acted upon by the clergy; while with regard to ritual, their conclusion is again almost identical with that of our own prelates. No departures from accustomed usage ought, the conference holds, to be made without previous reference to the bishop of the diocese and the obtaining of the chief pastor's sanction; and this, as our readers will remember, is precisely the view taken by our own bishops, and the utter and wilful disregard of which has brought so many troubles upon the Church. The service with which the conference closed on Saturday formed a worthy termination to its labors, and the grand simplicity which marked it from first to last was essentially in harmony with the spirit of the Book of Common Prayer, and with the sacred office which was used on the occasion. The spectacle presented when the long train of prelates knelt before the altar in Holy Communion was one which will not readily be forgotten, and was well calculated to cheer the hearts of those who, looking with somewhat too much of English inquisitiveness upon our own internal and local divisions, have of late been inclined to give way to despondency as to the future of our communion.

THE BISHOP OF MANCHESTER ON THE POOR CLERGY.—Preaching recently in aid of the Poor Clergy Relief Corporation, the Bishop of Manchester remarked: "This nineteenth century, although it had built churches and beautified them after its fashion—not always in the best taste—yet still this wealthy age had done next to nothing in the way of improving the endowments of the Church; and although he should perhaps expose himself to the charge of extravagance if he were to say the Church of England was a poor Church, because the newspapers told them it was the wealthiest Church in Christendom, still he was within the limits of a safe assertion when he said the Church of England had amongst its clergy much poverty and much actual distress." After quoting figures from the last report of the Ecclesiastical Commissioners, his lordship said "the most extravagant estimate would be to say that if the property of the Church was shared equally among the 22,000 clergy belonging to it,

here would be £350 a year for each minister. Three or four years ago he found one third of the benefices were of less value than £200 a year. They knew how far £200 a year would carry a man with a wife and the average number of children—three or four—and often a house to rent. He was certain there were many of the clergy who did not taste meat oftener than an agricultural laborer. He was certain there were many of the clergy who, being unable to give their children a liberal education, very wisely put them to honest trades. He knew a case in his own diocese of a clergyman with £150 a year, with nine children, who apprenticed one of his girls to a dressmaker, another was sent to domestic service, the third made a teacher, and his sons pretty much the same. Clergymen did not like to go out in a threadbare coat; they liked to live in a respectable house and to keep at least one servant, although he could tell of cases where the clergy were not able to keep a servant, and where their daughters made the beds and scrubbed the floors, and the wives cooked the dinners."

THE CHURCH OF ENGLAND AND EDUCATION.—The Board schools in England have failed to work any permanent evil to the Church schools. The *Wesleyan Watchman*, speaking upon this subject, gives some important and highly gratifying testimony to the advance of Church education:

"In these columns it was always maintained that the position of the Church of England in regard to day-school education was far too commanding and too deeply founded to be shaken by any development of school-board education. Having *three fourths of the primary education* of the country in her hands, we held it to be impossible that the Church of England could be either driven by the high hand or gradually worked out of the field. We never doubted that she would continue to be the leading educational power in the country. Under any conditions which the country was likely to tolerate, with any sort of fair play for voluntary zeal, and under whatever system of grants, we could not doubt—no one who apprehended truly the facts of the case could doubt—that the Church of England would maintain, and more or less increase, her force of day-schools and day-scholars. Our schools represented not more than one thirteenth of the inspected primary school education of the country; the Church of England held three fourths. And the national influence represented by those three fourths, and engaged to defend this vast interest from injury, was powerful enough to overthrow any government which had meant serious injury to this great system of day-school organization. We confess, however, that the scale of augmentation and advance in the day-school system of the Church of England has proved to be even greater than we could have anticipated. It is an amazing fact that the net increase in the accommodation provided in Church of England day-schools during the past seven years has exceeded 800,000, being a full hundred thousand more than has been provided, at an immense cost—a cost, probably, of scarcely less than twice the outlay on the schools of the Church of England—by all the school boards together, including the hundreds of schools which have been transferred to them. It is, perhaps, still more wonderful and significant that the net increase in the average attendance during the same period has been 428,000, representing an increase in the number on the rolls of 650,000, and being about equal to the total number gathered by all appliances of zeal and authority, and by all inducements of attractive schools and low fees, into all board schools throughout the kingdom. We have said net increase, because this increase is the final balance of gain to Church of England schools after allowing for a considerable number of scholars transferred, together with a certain number of weak schools, to the charge of school boards. The number of scholars in schools actually created by school boards is very much less, less by many thousands, than the number of scholars gained by the Church of England in schools built and opened during the last seven years. These facts show a degree of educational enthusiasm in the Church of England for which, we confess, we were hardly prepared. When we add that the amount of voluntary contribu-

tions on behalf of day-schools in the Church of England has risen from £329,846, in 1870, to £620,034 in 1877, it will be seen how practical and how well sustained that enthusiasm has been throughout the period. We may note, in passing, that the amount of children's pence during the same period has risen from £351,958, to £654,925, being an equal increase in proportion. Three fifths of the whole primary education of the country being directly in the hands of the Church of England, and two thirds of the training college power being also directly in the hands of the same Church; the main stream of teachers who have come forward to compete for employment in board schools have been Church of England men. A very large proportion, in fact, of board teachers had been national-school teachers of underpaid country schools. These Church-trained teachers have, without transgressing any rule, imported into their board schools a marked Church influence. Thus, in an indirect and perfectly allowable way, they exercise a subtle power of influence and education which is all in favor of the Church of England. If we add this real and potent, though chiefly indirect, influence exercised by the Church of England within the school-board system of schools to the direct hold and influence which that Church maintains over three fifths of the school provision of the country, we can hardly be mistaken in concluding that the total educational influence, direct or indirect, of that Church, exercised by means of the primary schools of the kingdom, is probably greater at this moment than it was before the board-school system was adopted."

the parliament, but even nearly all the bishops, are opposed to Ultramontanism, and the decrees of the Vatican Council have not been promulgated. A German Romanist, Leo Wörl, says in his "Survey of the Catholic Press of the World": "In the kingdom of Portugal, which has four millions of Catholic inhabitants, the Church languishes in the disgraceful bondage in which it has been placed by freemasonry. Protected and promoted by England, the freemasons have gradually obtained ascendancy in the government, and systematically oppose the development of Catholic life. The education of priests in the spirit of the Church is hindered by State influence, and only in isolated cases priests can be found who in a manly and open manner stand up for the cause of the Church. The episcopal sees are filled by the government, which takes care that none be appointed but men whose Catholic sentiments have been obscured by a false liberalism. In the whole kingdom hardly two bishops of correct sentiments can be found. In the higher and lower schools systematic opposition is made to positive Christianity, consequently the number of educated men of strong Catholic conviction is becoming smaller and smaller, and the Catholic press occupies a wretched position in comparison with the liberal journals." Portugal recently lost one of its great scholars by the death of Herculano de Carvalho. Dr. Döllinger, in a sketch of his life, assures us that he was ever a devout Christian. As an historian he was an unflinching opponent of the Ultramontane system; he attacked the Vatican decrees and encouraged the government to ignore them.

ITALY.

CARDINAL NINA.—The *Catholic Review* gives the following sketch of Cardinal Nina, lately appointed Cardinal Secretary of State by Pope Leo XIII. Cardinal Nina is a diaconal cardinal, as was the former Secretary of State, Cardinal Antonelli. He was born in Recanati on the 12th of May, 1812. He was created and published Cardinal Deacon on the 12th of March, 1877, by his Holiness Pius IX. His title was that of Saint Angelo in Pescheria. He was Prefetto della Economia of the Sacred Congregation of the Propaganda Fide, and the president of the Camera degli Spogli, and pro-prefect of the Congregation of Studies. He was a member of the Congregations of the Inquisition, of the Regular Clergy, of the Propaganda for Affairs of the Oriental Rite, of Extraordinary Ecclesiastical Affairs. He is but two years the junior of Pope Leo XIII., and of Cardinal Archbishop McCloskey.

MASSACHUSETTS.

BISHOP'S APPOINTMENTS.

The sixth annual visitation of the diocese will begin and continue, God willing, as below. Whenever desired, the bishop will be happy to catechise the children, or to confer with the vestries of the several parishes. The appointments for P. M. may be changed by the clergy to evening when desired, after consultation with the bishop. An offering for diocesan missions is commended on the occasion of visitations, where provision is not otherwise made for this canonical collection. These suggestions are made, once for all, for the sixth annual visitation of the diocese.

SEPTEMBER.

- 15, Thirteenth Sunday after Trinity, St. John's, Gloucester.
- 16, Monday, Evening, Ascension, Ipswich.
- 19, Thursday, Evening, St. Anne's, Lincoln.
- 20, Fourteenth Sunday after Trinity, A. M., St. John's, North Adams; P. M., St. John's, Williamstown.
- 23, Monday, Evening, St. Mark's, South Adams.
- 24, Tuesday, P. M., St. Luke's, Lanesboro'; Evening, St. Stephen's, Pittsfield.
- 25, Ember Day, P. M., Trinity, Lenox.
- 26, Thursday, P. M., Christ, Sheffield; Evening, St. James's, Great Barrington.
- 27, Ember Day, Evening, Trinity, Van Deusenville.
- 28, St. Matthew's, P. M., St. Paul's, Otis.
- 29, Fifteenth Sunday after Trinity, A. M., St. Paul's, Stockbridge; P. M., Mission, South Lee; Evening, St. George's, Lee.

OCTOBER.

- 6, Sixteenth Sunday after Trinity, A. M., Trinity, Weymouth; P. M., Christ, Quincy.
- 12, Saturday, Evening, Reconciliation, Webster.
- 13, Seventeenth Sunday after Trinity, A. M., Grace, Oxford; P. M., Christ, Roxdale; Evening, Mission, Cherry Valley.
- 14, Monday, P. M., St. John's, Wilkinstonville; Evening, Mission, Milbury.
- 20, Eighteenth Sunday after Trinity, A. M., Ascension; P. M., Christ, Swansea.

PORTUGAL.

THE CONDITION OF ROMANISM.—There is at present hardly any country where the State recognises the laws of Romanism completely, so as to co-operate for their execution. In France, Italy, and Austria "anti-Catholic" legislation repeatedly occurs; but in no Latin country is Rome checked more fully than in Portugal. Here not only the king and a large majority of

21, Monday, Evening, St. John's, Millville.
 22, Tuesday, Evening, Trinity, Milford.
 27, Nineteenth Sunday after Trinity, A. M., St. Paul's, Natick; P. M., Wellesley.
 28, St. Simon and St. Jude, A. M., St. Mark's school, Southboro'; Evening, Good Shepherd, Clinton.
 29, Tuesday, All Saints', Worcester, Semi-annual Diocesan Missionary Meeting.
 30, Wednesday, do.

NOVEMBER.

1, All Saints, Evening, St. Paul's, Malden.
 3, Twentieth Sunday after Trinity, A. M., St. John's, East Boston; Evening, Mission, Wakefield.
 6, Wednesday, Evening, St. Mary's, Newton Lower Falls.
 9, Saturday, Evening, Good Shepherd, Peabody.
 10, Twenty-first Sunday after Trinity, A. M., St. Peter's, Beverly; Evening, St. Stephen's, Lynn.
 11, Monday, Evening, Calvary, Danvers.
 15, Friday, Evening, Good Shepherd, Brockton.
 17, Twenty-second Sunday after Trinity, A. M., Grace, New Bedford; Evening, St. James's, New Bedford.
 24, Twenty-third Sunday after Trinity, A. M., St. Paul's, Dedham; P. M., Good Shepherd, Dedham.

LONG ISLAND.

LITTLE NECK — A Picnic Ground. — Many Church Sunday-schools are seeking for some suitable place where to hold their Summer picnics. There is one such which we can cordially recommend. It is the North Shore House, Little Neck, L. I. The grounds are pretty, and on the premises are a nice domestic hotel, with large hall building for lunch, and an extensive covered platform for the play of children and enjoyment of guests. This place can be reached by the Flushing and North Shore Railroad in thirty-five minutes from Hunter's Point to Douglaston station. St. James's church, Newtown, had its picnic there recently, to the delight of all. We have the assurance of the rector of Zion church, near by, that the church will be open for all Church schools to use for their pleasure.

ALBANY.

COOPERSTOWN — The Orphan House of the Holy Saviour. — The anniversary of this institution took place on Thursday, August 15th. There was a good attendance of parishioners and Summer visitors interested in the house. The Rev. Dr. Lord, rector of the parish, held a short opening service, after which there was singing by the orphans, followed by dialogues, recitations, etc., and a brief examination of some of the classes. The proceedings were under the direction of Miss Susan Fenimore Cooper, the superintendent and foundress of the house, and were most interesting and entertaining. The singing especially was excellent, and showed careful training, and the faces of all the children spoke plainly of that health and cheerfulness which are the result of good care and motherly influences.

The superintendent's report contained some cheering facts in regard to the condition of the house. During the past year the "local habitation" of the orphanage has become the property of Mr. Edward Clarke, who has proved a most generous landlord, as hitherto he has been a very kind friend. Since it came into his possession the house has been put into thorough repair, and a new wing, containing a school-room and several bedrooms, has been added, all at Mr. Clarke's expense. At the same time the rent has been considerably reduced. Forty-one children have been cared for during the year, and there are at present thirty-four inmates. There is now accommodation for fifty. A sum of \$500 is required to balance the account of current expenses. Surely the time has come for Churchmen of the Diocese of Albany to bestir themselves in regard to this institution, and not only provide liberally for its due maintenance, but also see that it is furnished with a permanent home on the lands which are already its possession. The economic arrangement and the faithful and self-sacrificing labors of its superintendent merit more encouragement than it has hitherto received.

WESTERN NEW YORK.

ROCHESTER — St. Luke's Church. — The Rev. Dr. A. Massey, rector of Trinity church, Mobile, Ala., is officiating in this church in the absence of the rector.

A New Mission. — The Rev. Albert Wood, about the 1st of July, began a mission in the northeastern part of the city, which he has named "St. Mark's Mission." The services are held in a building at the corner of North and Wadsworth streets. The attendance has thus far been

very encouraging, both at the Sunday-school in the morning and at the evening service. There is as yet no morning service.

Trinity Church. — This church during the absence of its rector on his vacation has undergone a general repairing. The roof has been reshelved, the aisles newly carpeted, and the organ, which has been in need of repairs for several years, has been thoroughly renovated. It is now accounted one of the sweetest-toned organs in the city. The women of the congregation have placed in the parlors of the new rectory a handsome set of furniture, and the Sunday-school has added a large picture of Knaus's "Holy Family."

VIRGINIA.
BISHOP'S APPOINTMENTS.

SEPTEMBER.

8, Grace, Charlotte.
 13, St. Ann's, Goochland.
 14, Hebron, Goochland.
 15, Court House, Goochland.
 16, St. Paul's, Goochland.
 17, Columbia, Fluvanna.
 18, Fork Union, Fluvanna.
 19, St. James's, Cumberland.
 20, Ca Ira, Cumberland.
 21, Emmanuel, Powhatan.
 22, Grace, Powhatan.
 23, St. Luke's, Powhatan.
 24, Manakin, Powhatan.

N. B. — The usual collection for the Education Society of Virginia.

EMMANUEL PARISH, FAUQUIER COUNTY — Grace Church. — This parish is served by the Rev. W. Strother Jones, who is endeavoring to build a much-needed rectory. Besides two missionary points where he has been preaching on alternate Sunday afternoons, there is a flourishing Sunday-school of colored people to whom he preaches when occasion offers. The bishop visited this parish August 16th, and confirmed thirteen persons, who with three in the extreme end of the parish who were confirmed in the adjacent parish three weeks since, make sixteen candidates confirmed — half of the original number of communicants. On the Third Sunday after Trinity nine adults and infants were baptized.

MARYLAND.

ALL SAINTS' CHURCH, CALVERT COUNTY. — The centennial anniversary of this church was celebrated on the 6th and 7th of August. There were present the Rev. Dr. E. A. Dalrymple and the Rev. Messrs. James Chipchase, John Chew, John Rose, Thos. C. Gambrall, D. Ellis Wiles, Henry Thomas, and John G. Gant. The first day's opening sermon was delivered by the Rev. Dr. Dalrymple, from Phil. iii. 13, 14. In the afternoon the Rev. Mr. Chew delivered a sermon appropriate to the occasion on the text, "Reverence My sanctuary." The services, both morning and evening, were participated in by all of the clergy present except the Rev. Mr. Gambrall. On the second day the centennial address was read by the rector, the Rev. Mr. Welles. It was interesting both for its minute particulars and general information. The original contract for the erection of the present building was produced. It was drawn up by Bishop Claggett. The Holy Communion was celebrated, the elements being distributed by two of the former rectors, the Rev. Messrs. Chipchase and Chew. Evening Prayer was said by the Rev. Messrs. Thomas and Gant, and stirring addresses were made by the Rev. Messrs. Gambrall, Chipchase, and Chew.

MEETING OF CONVOCATION AT ST. GEORGE'S CHURCH, HARFORD COUNTY. — A series of convocational services was held in this church recently, beginning on Wednesday, August 7th. The services were begun on Wednesday morning with Morning Prayer and a sermon by the Rev. H. B. Martin, M. D., on "The Office of our Great High-Priest." After dinner a second service was held. Evening Prayer was said, and addresses were made on the topic, "Every Man a Debtor," by the Rev. E. A. Colburn, the Rev. D. D. Van Antwerp, and the Rev. H. C. Swentzel.

Services were resumed on the morning of the 8th, and began with the ante communion service. The preacher was the Rev. Mr. Murphy, who chose for his text, "Come thou and all thy house into the ark." At the Holy Communion the dean was the celebrant, assisted in the distribution of the elements by the rector (the Rev.

Mr. Christian) and the Rev. Mr. Leakin. In the afternoon Evening Prayer was said. The general subject for discussion was "The Model Christian Family." This was made the theme of three addresses. The Rev. Mr. Leakin presented the relation of the child to the parent; the Rev. Mr. Van Antwerp, the relation of the master to the servant; and the Rev. Mr. Colburn, the relation of neighbor to neighbor. On the night of the 8th Mr. B. H. Keen, a member of the parish of St. George, accompanied the dean and the Rev. Messrs. Colburn and Van Antwerp in his carriage to the chapel. The service was read by the dean, and the Rev. Mr. Colburn addressed the congregation on "The Wages of Sin," and the Rev. Mr. Van Antwerp, on "The Gift of God."

The services were concluded on the 9th. In the morning Divine service was held, and a sermon was delivered by the Rev. S. H. S. Gallaudet. Evening Prayer was said at 3 P.M., and the subject of "The Model Parish" was discussed. The Rev. Mr. Van Antwerp spoke on the "Collection and Administration of Funds"; the Rev. Mr. Leakin, on "Lay Coöperation"; the Rev. Mr. Colburn, on "Pastoral Work." All the visiting clergy finding it necessary to leave for their homes after this service, the dean and rector were left to conclude the series with a night service and address.

EASTON.

DIOCESAN INTELLIGENCE. — The bishop of the diocese writes:

This diocese is again bereaved by the loss of the Rev. C. H. Williamson, M. D., rector of All Hallows' parish, who died in Snow Hill, August 9th. After eight years in which the clergy list was not broken by death, our time to lose has come. Out of somewhat over thirty clergymen, we have laid away in the grave, during the last twelve months, four of our most faithful and effective rectors. Dr. Williamson was about seventy years old. He has served in several dioceses and in churches where the French language was used. The latter years of his ministry, spent in this diocese, have been singularly useful. He died greatly beloved in his parish and in the diocese.

The Rev. A. R. Walker, of Perth Amboy, N. J., has accepted the rectorship of Whitemarsh parish lately vacated by the resignation of the Rev. George S. Fitzburgh.

The Rev. F. W. Hilliard, of Erie, Penn., has accepted the rectorship of Pocomoke parish, and thus succeeds the Rev. Dr. Crosdale, deceased.

On Wednesday, August 14th, the bishop of the diocese laid the corner-stone of Christ church, St. Michael's, the old church having just been removed as no longer adequate to the needs of the congregation. The new edifice will be of stone, after the designs of Henry M. Congdon. At this service an historical sketch was read by the rector, the Rev. E. F. Dashiel. It appears that during the two hundred years of the existence of this parish, it has been served by twelve rectors. The united service of two of these extended over more than eighty years. The flat grave stone of one of these faithful servants still remains. He calls himself "Rector indigenissimus," and in his humility caused to be engraved at the end, "Tread under foot the salt that had no savor." These illustrations of parochial constancy and of ministerial self-depreciation set one to thinking.

SOUTH CAROLINA.

LETTER OF THE BISHOP. — The bishop of the diocese has issued the following

PASTORAL LETTER:

My Dear Brethren (Clerical and Lay) of the Diocese of South Carolina:

Your diocesan board of missions met at Greenville, on the 2d instant, for the purpose of considering appropriations, and I wish to bring to your notice certain important matters connected therewith.

You are aware that hitherto the bulk of our appropriations has been derived from the funds of the Advancement Society, but I regret to inform you that the diocese can no longer rely upon this resource, as hitherto it has done, but that, to a very large extent, it must in the future depend upon the direct contributions of our congregations. I quote here from a letter of the

treasurer of the Advancement Society, that you may see that I have not exaggerated the gravity of the condition. I will premise by saying that, on May last, the society thought it would be able to assist the board to the amount of \$1,800, and this, added to contributions from churches, would have enabled us to make satisfactory appropriations; but as you will see from the following extract, the society will not be able to fulfill its expectations, for reasons which will appear, and hence the present communication.

The treasurer, in a letter addressed to me, under date of July 30th, 1878, writes thus: "There is a difficulty in regard to the appropriations for the present year, commencing July 1st. The society gave to the board of missions all their estimated income, over and above their current expenses and debts, amounting in all to \$1,800. Since then the South Carolina Railroad Company have failed to pay interest on their bonds, and I am informed, on inquiry at their office, that the United States court has issued an injunction prohibiting the payment of any money except for current expenses, and they are totally unable to hold out any hope of the payment of their interest, at any rate for this year. This will reduce the income of the Advancement Society \$500, and will, I presume, also reduce their appropriation by the same amount, as, when the estimate of income was made, no such disaster was anticipated. I regret having to make so gloomy a statement, and can only hope there will be no other of the same kind; but I am uneasy about the city interest. If that fails, the Advancement Society will have no income at all."

This speaks for itself, and shows that every person interested in the work of the diocese must come to its aid, if that work is to be continued and increased. And here I am happy to say that the indications are very favorable. Responses from most of the congregations of the diocese give the gratifying intelligence that more will be done by the churches than heretofore. The secretary of the Board of Missions informs me that nearly all of the answers to his circular letter state that congregations hope to exceed the amount which they have named, and that the minimum estimate of the coming year exceeds the contributions of the past year. Taking these answers as its guide, and reducing the appropriation of the Advancement Society to \$1,000, the board felt that it would be justified in appropriating \$3,000 to the work of the diocese, and have so done, as will be seen in the published list of appropriations.

To enable the board, as aforesome, to make quarterly payments to ministers, it will be almost essential that the offerings of churches should be quarterly, and sent to the treasurer, Mr. Evan Edwards, Charleston.

In conclusion, my dear brethren, let me ask your attention to the matter contained in this communication. The very general depression in business which has prevailed for some time past, has wrought to take away from us and our diocese the funds which your fathers laid up in store for pious uses, and which have hitherto, to a very large extent, borne the burden of diocesan missionary work. Soon these funds may be still further diminished, and little else be left us save our faith and love, and a heart which devotes liberal things. Should our heavenly Father see fit to permit such a day to come upon this diocese, let it be our prayer that out of weakness we may be made strong.

I remain, very faithfully, your bishop,
W. B. W. HOWE.

Spartanburg, August 5th, 1878.

BISHOP'S APPOINTMENTS.

AUGUST.

28, Meeting of the House of Bishops in New York City.

SEPTEMBER.

22, Sunday, Winnsboro.

24, Tuesday, Ridgeway.

26, Thursday, Chester.

29, Sunday, Rock Hill.

OCTOBER.

1, Tuesday, Yorkville.

4, Friday, Mission at Seneca City.

6, Sunday, Pendleton.

8, Tuesday, Anderson.

11, Friday, Willington.

13, Sunday, Abbeville.

16, Wednesday, Brooks chapel.

20, Sunday, Newberry.

ILLINOIS.

CHICAGO—*Church of the Ascension.*—On the 10th of July the parish of the Ascension paid off the balance of the bonded debt upon its church building, the sum being \$1,800. The whole mortgage was for \$3,000, but \$1,200 was paid in January last. There is now no incumbrance upon the property of this parish save a mortgage for \$4,000 upon a vacant lot adjoining the church, on which it is hoped that a new church will some day be erected.

PERSONALS.

The Rev. F. B. Gilbert has received the degree of Bachelor of Divinity from the University of the South. The Rev. E. N. Goddard's address is Ogden, Utah. The Rev. E. W. Hager's address is Skaneateles, N. Y. The Rev. J. F. Hamilton's address is Dallas, Texas. The Rev. Telfair Hodgson has received the degree of Doctor of Divinity from the University of the South.

The Rev. James B. Mead has become assistant to the rector of St. George's church, St. Catharine's, Ontario, Canada. Address, Post-office box 130, St. Catharine's.

The Rev. O. E. Ostenson's address is Menomonee, Dunn county, Wis.

The Rev. Henry G. Perry's address is No. 443 Hubbard street, Chicago, Ill.

The Rev. E. A. Renouf has accepted the rectorship of St. Peter's church, Drewsville, N. H. Address, Keene, N. H.

The Rev. Francis A. Shoup has received the degree of Doctor of Divinity from the University of the South.

The Rev. John Crocker White has received the degree of Doctor of Divinity from the Western University of Pennsylvania.

NOTICES.

Marriage notices, one dollar. Notices of Deaths, free. Obituary notices, complimentary resolutions, acknowledgments, and other similar matter, *Thirty Cents a Line*, nonpareil (or *Three Cents a Word*), prepaid.

MARRIED.

In St. James's Church, Triem, Barnet, England, July 1st, by the Rev. E. B. Tuttle, Chaplain U. S. A. (assisted by the vicar), the Rev. JOHN CORNELL, of Nice, to MARGARET ESTERBURG ROBINSON, of Stockholm, Sweden.

On Tuesday, August 13th, in the Chapel Royal, London, England, by the Bishop of Nebraska, Mr. FREDERICK WESSON, of Brooklyn, N. Y., and Mrs. LILLIAS JENNY MILLS, daughter of the Bishop of Long Island.

DIED.

In Port Huron, Mich., on Monday evening, August 5th, after three days' illness of cholera infantum, CORA EMILY, youngest child of James B. and Helen G. Farrand, aged 2 years and 14 days.

"Fold O, Father, in Thine arms,
And let her henceforth be
A messenger of love between
Our human hearts and Thee."

Entered into rest, in Camden, N. J., Aug. 11th, at the residence of her son-in-law, the Rev. Dr. Tucker, of consumption, Mrs. LAURA CRAFTON, in the 58th year of her age.

OBITUARY.

"Died with his armor on," the Rev. ROBERT S. NASH, at Sardis, Miss., August 9th, 1878, aged 46 years. Born in Westmoreland county, Va., he entered the ministry of the Church, in Texas, in 1869, served the Church in that State until February, 1877, and accepted the charge of the churches at Sardis and Como and the parish of Batesville, Miss.

OBITUARY.

For ten years after the organization of the Diocese of Easton only one death occurred among the clergy; but during the last twelve months the destroyer has made sad inroads upon its little band. Since September last Hoskins, Fulton, and Crosdale have been taken away, and now another has fallen at his post, a most honored and useful servant of God. On the 9th of August, at Snow Hill, in his sixty-fifth year, the Rev. Chas. H. Williamson, M.D., was called to his rest. Dr. Williamson was in advanced years when he accepted the rectorship of All Hallows' church, Snow Hill; but for nearly six years he has been most active and efficient. In his pulpit ministrations he was singularly attractive from his earnest, impassioned delivery. The Gospel trumpet gave no uncertain sound from his lips, as the great cardinal doctrines of repentance and faith were clearly stated and beautifully illustrated. The parish will sorely feel this bereavement, and the diocese as well, for not readily can such a loss be replaced.

MEMORIAL

OF THE VESTRY OF ST. PETER'S CHURCH, ALBANY, ON THE DEATH OF GEN. JOHN TAYLOR COOPER.

At a meeting of the vestry of St. Peter's church, held in the rectory, August 15th, the following memorial was ordered to be entered upon the minutes and furnished for publication:

The rector and vestry of St. Peter's church hereby express their profound sense of bereavement in the death of their brother, General John Taylor Cooper.

One of the oldest and most prominent citizens of Albany, he was closely identified from an early period of his life with the history of St. Peter's church, and for many years was one of the wardens of the parish.

While his association with names and events connected with the early history of the city, together with his strongly marked features of personal character, made

him a significant man in the community, his brethren in the Church hold in loving remembrance and affectionately commemorate those traits of character which were peculiarly the product of his religious faith and culture. He was a courtly gentleman, but above all he was an honest man and a Christian, that beneath the polished manner caught from the school of an elder day, carried a childlike heart, and a simple trust in the elemental facts of Christianity. To an irreproachable integrity he united a stalwart faith in the religion of Christ, and a tender love and a zealous loyalty to the Church of Christ. Especially did he care and toil for the prosperity of the parish church from whose altar for so many years he received the Bread of Life. In addition to his large public and private charities, he gave generously for its support and for the extension of its instrumentalities of usefulness. He delighted in the conscientious discharge of his duties as warden and vestryman; and it is with affectionate regard that his brethren in the vestry of St. Peter's recall his participation in their councils, and treasure the memory of his upright life.

It was characteristic of the simplicity of his faith that he fell asleep at last with the words of his boyhood prayer upon his lips, and like a wearied child, sweetly and painlessly he was gathered to the bosom of his heavenly Father.

WALTON W. BATTERSHALL, Rector.
JOHN S. PERRY, Clerk of Vestry.
Albany, August 15th, 1878.

ACKNOWLEDGMENTS.

St. Mark's congregation, Charleston, S. C., have expended on a lot and church now in course of erection \$9,000; they require \$3,200 to furnish. Since I have taken charge they have contributed \$2,000, and they will make provision for the \$1,200, so that the church may be consecrated on or about All Saints' day. I have told the congregation I am sure there is sympathy for them in the Church, and that friends will come forward and furnish their chancel. I return thanks to the Rev. Dr. Dix for his handsome contribution; to the Rev. Dr. Houghton for credence table and altar linen; to Colonel and Mrs. L. U. S. A., \$10; Mrs. J. H. W., New York, \$1; the Rev. O. P. Vinton, Baltimore, \$1; the Hon. James Emott, \$10 for St. Mark's and \$10 for Holy Communion Church Institute; the Rt. Rev. W. B. W. Howe, D.D., S. C., \$50.

A. TOOMER PORTER,
Rector Holy Communion and St. Mark's,
Charleston.

ACKNOWLEDGMENT.

Since last acknowledgment there have been received for the "Open Air Fund" of St. Mary's Free Hospital for Children, 407 West 34th Street, New York, the following amounts:

Mrs. J. R. A. Carter, \$20; Per Offertory, St. Chrysostom's Chapel, \$1; Mrs. Walton Oakley, \$20; A. T. M., per Rev. G. C. Houghton, \$10; Bayard and Douglas Cairns, \$10; Money left by little Daniel Kilbourn, \$1.35; H. A. D., \$5; In memory of Maud, \$2.50; Miss L. L. Taylor, \$5; A friend, \$2; M. D. S., per N. Y. Times, \$10; Lizzie Staur, \$2; Class No. 4, St. Paul's S. S., Norwalk, Ct., \$8.25; For fresh air for sick boy, \$8; Mrs. S. M. Munson, per Society P. C. T. C., \$25. Total, \$120.10.

It is hoped that at least two hundred and fifty dollars more may be received before the close of this most trying month. Many persons are now returning from their transatlantic excursion, or from the mountains, or the sea-shore. They will see this appeal now for the first time. Will they not, as in memory of the pleasure or benefit their trip has been to them, give somewhat of their substance to the little helpless sufferers, that they too may enjoy a little breath of fresh air?

Contributions should be sent to the hospital, 407 West Thirty-fourth street, New York.

G. C. HOUGHTON.
242 West Fifty-eighth street, August 19th, 1878.

NOTICE.

The Standing Committee of the Diocese of Central Pennsylvania will meet in Harrisburg, on Tuesday, Sept. 3d.

W. M. P. ORRICK, Secretary.

THE SOCIETY FOR THE INCREASE OF THE MINISTRY.

Remittances may be made to the Rev. H. W. SPALDING, D.D., Corresponding Secretary, Box 774, Hartford, Conn., or to the Rev. F. D. HARRIMAN, No. 179 Seymour street, Hartford, Conn.

THE CLERICAL INSURANCE AND ANNUITY SOCIETY.

Organized 1877; Membership limited to 1500; assessments at death of members, \$1.10; annuities assured to members in their old age; after July 1st, no members admitted over forty years old. Applications for membership may be sent to the treasurer,

The Rev. C. L. HUTCHINS, Medford, Mass.

Mr. JAMES T. FIELDS

(148 Charles street, Boston) has prepared for public delivery the following Lectures. From those on subjects connected with English Literature a Course, if desired, of four, six, ten or twelve may be selected. Any one of the series will be given as a separate lecture:

Importance of the Study and Reading of English Literature.

Literary and Artistic Life in London Thirty Years ago.

Fiction Old and New, and its Eminent Authors.

A Plea for Cheerfulness.

Master of the Situation.

John Milton. (Two Lectures.)

William Cowper.

William Wordsworth.

Charles Lamb.

Alfred Tennyson.

Thomas Campbell.

Sydney Smith.

"Christopher North" (John Wilson).

Thomas Hood.

Keats and Shelley.

Thomas De Quincey (the "English Opium-Eater").

William Cullen Bryant.

Nathaniel Hawthorne.

Henry W. Longfellow.

Rufus Choate.

ART DEPARTMENT.

AMERICAN ART WORK IN GOLD AND SILVER.

A fact which is not surprising but worthy of comment is that of recent advancement in the silversmith's art in American factories. The development since 1876 has been considerable, and bids fair to be greater still; it might be expected to be even vastly greater, considering the ready means for improvement in this art and the advancement of popular taste in relation to such forms of production. The prevalent demand for higher qualities in metal manufactures is united with a wider liking in decorative styles in accordance with the general tendency in all art preferences. The danger which might be suggested of an appreciation in these matters falling into an extreme is perhaps not very great; it no doubt pertains less to works in the precious metals themselves than to their numberless imitations. For illustration of the facility with which ideas are adapted in designing in the baser metals, there may be noted the new art by which the three colors of gold, employed in silver-plate manufacture in fine polychromatic combinations, are, by a process recently discovered, produced in the form of electro-gilding and made use of in elaborate inlaid designs. This is accounted a triumph of recent invention. Only the single yellow gold color had been hitherto possible in this imitative material; but when the demand is for multiplied color, this discovery comes forth for the behoof of cheapness in copied effects.

One of the styles most preferred at present is that of niello ornamentation. This does not in reality owe its introduction among our own manufactures to the appearance here of those Russian examples which were so greatly admired. It is from the great influence exercised by Russian art on American work in niello, that its practice came to be not uncommonly considered as having had its origin in this country subsequently to the centennial year; yet silver articles inlaid with niello had in fact been produced in American factories somewhat previous to that time. And no more beautiful metal works are to be seen than those in which this compound is employed with silver. To see the finest art qualities in its use requires a foreign tour as yet; we have still to seek out the niellos preserved from the cinque-cento period, for the perfect examples, such particularly as were designed by Finiguerra for ecclesiastical service in days when altar-pieces demanded a higher style of art than coffee services ever do now.

Technically the present art of niello decoration is essentially the same as that of earlier periods, except that the incised lines were then produced entirely by the graver. It was at about the middle of the seventeenth or the beginning of the eighteenth century that etching came to be applied to this work, the graver then becoming chiefly instrumental in deepening and clearing up the etching. The black pigment now used, consisting of metallic oxides fused into a homogeneous compound, is like that employed by the early *niellatori*. The processes of its application also correspond; for Passavant, in describing those earlier works, has remarked, "Other similar niellos are preserved in Italy, and recall in a striking manner the kind of work still in use everywhere in Russia for snuff-boxes." And that writer mentions as a precious literary work the treatise by Theophilus relating to technique of middle age art—the "Diversarum Artium Schedula"—in which, in a chapter entitled "De Nigello," there is given a description of the same process as that brought out by Benvenuto Cellini in his "Traite d'Orfèvrerie," which is usually reckoned an imitation of the work before alluded to, written by the monk Theophilus in the twelfth century. Under the denomination of *Nielli émail noir* the process is explained in Cellini's book as that of filling engraved designs with a *mélange* composed of several metallic constituents fused together; after the composition has become cooled all traces of it are removed from the surface of the metal, except in the hollows and lines formed by the burin, and the whole is finally polished.

With this composition, which is equally adapted to lines and masses, quite novel effects are to be seen in recent works, resulting from the intro-

duction of copper into portions of the design. By a judicious combination of the three colors a highly pleasing tone is afforded to a work in this style.

A method still more elaborate, and one much admired, is that of inlaying articles of silver with a variety of metals, as gold, iron, and copper. It is a form of ornamentation which is extremely effective in its combinations of distinct metallic tints and lustres, and greatly superior, of course, to any method of obtaining similar color effects by means of oxidation and electro-gilding.

Another style to be noticed as a novelty in American houses is that known as *appliquéd* work. In this appears an effect of jewelry fabrication, while adapted in its designs to the manufactures of silver plate. The different portions of the ornamental mass being separately wrought, as in jewelry work, and afterward applied to the article, the greatest delicacy is frequently to be noted in the effects, as in the massing of light sprays and gauzy-winged insects.

A variety of *appliquéd* ornament in some present favor employs a composition known as Japanese alloy, a quite new thing in this country, but made prominent in manufacture from the prevailing fancy for polychromatic effects. The substance consists of metallic elements, but not of oxides, as the case of niello presents in its chemical formula. The point of most significance is that various colors are to be obtained in this composition. The processes of the art were until recently among well-kept secrets of the Japanese metal worker; but American factories are now producing work of this style. Among articles recently noticed is a jug in silver entwined with a raised vine and leaves formed of this composition in several colors, but principally brown and vermillion. This makes a pretty cabinet-piece, to which purpose the style is in general better adapted than to more utilitarian service. To the style belong great possibilities for picturesqueness of ornamentation, the colors, although limited to something less than the full chromatic scale, being quite varied and extremely rich in their metallic tone; and the designs being in full relief, the gorgeousness of their effects is quite wonderful, as might readily be imagined. The processes belonging to this style involve quite an interesting mingling of art and science. The end, as well as the beginning, is dependent on science, the final process consisting in the use of the blowpipe to effect adhesion between the applied design and the article. The different portions of the surface decoration separately wrought, and applied as desired, are confined in place by ligatures of fine wires until finally secured by the means already mentioned.

The *repoussé* style seems equally with others to have passed through some change for the better, although perhaps the improvement can hardly be said to have gone much beyond what relates to technical skill. Artists so rarely in our day study practically as workmen that the character of our metal work in large part must depend on less refined artistic conceptions than theirs. For such reasons it is not strange that since Cellini's practice of the art in his own country, and its development in France soon after that master's introduction of it into that country when in the service of Francis I., the *repoussé* style should have made but one approach to its early Italian excellence under that renowned silversmith. The high degree of perfection reached at the middle of this century in England was made familiar by the Exhibitions of 1851 and 1862. It then happened that the name of the French silver-worker, M. Vechte, came to be deservedly eulogized for the character with which his talents had invested the art in England. His designs for *repoussé* work, second only to those of the great Italian master, have been very largely followed since that time in manufactures in the cheaper metals; their multiplied repetitions in the Birmingham manufactures of tin and Britannia wares are extensively known.

The effectiveness with which *repoussé* work unites with enamel colors is best seen in examples belonging to the twelfth and thirteenth centuries, the period when *champlevé* enamel work attained its perfection, having then been employed in combination with the sculpturesque character of *repoussé* ornament in works of eminent beauty. This form of enamel work is distinguished by having the spaces where the

enamel is to be applied tooled out; only certain lines are left to define the features of the design, instead of being wrought with a superficial formation of filigree creating spaces for the insertion of enamel, as is the case with *cloisonné*.

LETTERS TO THE EDITOR.

All "Letters to the Editor" published hereafter will appear under the full signature of the writer.

A NEW ANECDOTE OF BISHOP HOBART.

To the Editor of THE CHURCHMAN :

A grandson of Dr. Abercrombie, of Philadelphia, has sent me the following anecdote of Bishop Hobart, which your readers will be glad to enjoy with me:

"I have often heard my grandfather, Dr. Abercrombie, of Philadelphia, tell that being on a visit to Bishop Hobart, in New York, it was proposed that they should walk out to see the city. Happening to be near Dr. Mason's residence, my grandfather suggested a call upon him. To this the bishop promptly objected, saying, 'We are at sword's points, and never having had any social intercourse, it will not answer.' The suggestion being still pressed, and the bishop hesitating, presently the two were opposite Dr. Mason's door, when the door-bell was rung, and they found themselves ushered into the drawing-room. Soon Dr. Mason appeared, and my grandfather, introducing the bishop as induced by himself to call with him, Dr. Mason impulsively took the bishop by the hand, saying, 'Bishop, I am delighted to see you. I feel that by this call you have indeed highly honored me.' Whereupon, after a little converse, he rang the bell and ordered refreshments to be brought in. The time passed very agreeably, and the good bishop, after leaving, expressed himself as much pleased with Dr. Mason, and very happy in having made the call."

It will be remembered that years after Bishop Hobart showed his respect for his old antagonist by attending his funeral.

J. N. NORTON.

THE "TORMENTORS" IN ST. MATT. XVIII. 34.

To the Editor of THE CHURCHMAN :

The "Leaflets" of the Rev. Henry Holland are so widely used in Church Sunday-schools that any erroneous teaching in them is a matter of no small importance; and as we are certain the editor wishes them to teach only Scripture truth, we desire to call attention to a most serious error in the paper for the Sixth Sunday after Trinity. The subject of the lesson is "The Parable of the Unmerciful Servant," and the question is asked, "Whom do the tormentors represent?" the answer being a reference to Matt. xxv. 41: "Depart from Me, ye cursed, into everlasting fire, prepared for the devil and his angels." The reference has no significance whatever, unless the intention is to teach, what we did not know any Church clergyman held or believed, that in the world to come the devils torture and torment the spirits of the lost.

Now, in the first place, many of the best commentators hold that the *baacavíoræ* are simply jailers (Bloomfield, Recens. Synop.); but whether or not the word includes the idea of "tormentors"—a matter to be settled by Eastern custom in such cases—there is no authority whatever for carrying that idea into the spiritual interpretation of the parable. The vulgar idea of hell as a place where the devils, apparently for their own amusement, torture the lost (see Spurgeon *et id omne genus*) is the most blasphemous of those additions to the Scripture doctrine of retribution which have made hell an utter unreality to all thinking men, who would willingly enough believe if it were preached so as to commend itself to

their consciences, which was St. Paul's invariable rule (II. Cor. iv. 2).

Does Dr. Holland really think that our little children can have noble and worthy ideas of their heavenly Father if we teach them that he permits (dare we say commands?) evil spirits to torment the souls of men? Not one word in Holy Writ justifies that horrible thought. In the passage referred to hell is expressly called "the place prepared for the devil and his angels." It is the outer darkness in which dwell the evil spirits *because they are evil*, and to which the wicked go at the judgment because they have made themselves unlike God, and therefore fit only for the place and the company of rebellious and fallen spirits. Whatever be the awful misery of that state of retribution, the devils share it. They are in torment for their evil, and men, though their companions, because like them in character, are in no sense their victims. This is not only implied in St. Matt. xxv. 41, as above, but is expressly affirmed in Jude vi. and in Rev. xx. 10: "And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented day and night forever."

Wise theologians have ever warned us against attempting to find some spiritual meaning for every detail in a parable, and in no case is there more need to remember that caution than here. Even if the *basaviorau* were "tormentors" (which we very much doubt), we no more need to find their counterpart in the world to come than to suppose that because the debtor's wife and children are sold into slavery—that is, share, as they always do, in the earthly penalty and consequences of his crime, they are lost eternally merely through his sin.

We sincerely trust, therefore, that Dr. Holland will erase this question altogether from future editions of his "Leaflets."

R. W. MICOU.

THE HOUSE OF BISHOPS AN EXECUTIVE.

To the Editor of THE CHURCHMAN:

There is abroad a singular misconception respecting the precise position of the House of Bishops in our constitutional government. The common impression is that this constitutes the upper house in our ecclesiastical congress, and frequently writers explaining the polity of the Church, speak of it as analogous to the House of Lords in the British government, or to the Senate in our own. This I hold to be a misconception.

Article 3 of the Constitution reads as follows:

"The bishops of this Church, when there shall be three or more, shall, whenever general conventions are held, form a separate House, with a right to originate and propose acts for the concurrence of the House of Deputies, composed of clergy and laity; and when any proposed act shall have passed the House of Deputies, the same shall be transmitted to the House of Bishops, who shall have a negative thereupon; and all acts of the convention shall be authenticated by both Houses. And in all cases the House of Bishops shall signify to the convention their approbation or disapprobation (the latter with their reasons in writing) within three days after the proposed act shall have been reported to them for concurrence; and in failure thereof it shall have the operation of a law."

From this it will sufficiently appear that if an act or measure originates in the Upper House and the Lower fails to act upon it, it does not become a law; on the other hand, if it originates in the Lower House and the Upper fails to act upon it within three days, it becomes a law without their action.

This indicates an important distinction. It shows that the legislative stamp, so to say, is affixed in the Lower, not in the Upper House.

What then is the position of the House of Bishops? It is a collective executive, possessing an absolute and final veto power as to the negation, and an approving power as to the affirmation, of legislative acts. It may suggest a law, or veto a law, but does not make the law—this is done by the House of Clerical and Lay Deputies, which is in fact the legislative body of the Church.

But what consideration renders this distinction an important one? It displays the fact that the Church has wisely kept aside the legislative, judicial, and executive functions of government; and in this, as in other respects, her constitution accords with the well-established principles of civil politics. In some denominations of Christians the same body virtually makes the laws, executes the laws, and judges the laws. This is palpably a star-chamber iniquity—throwing them open to many difficulties and entanglements, and paving the way for many confusions.

But in our well-ordered government it is not so. The bishops who execute the laws do not make the laws; but the Church assembles them in a body at the meetings of her conventions as a collective executive, to suggest and to veto or approve. The House of Bishops, therefore, is in its unity more analogous to the President of the United States than to the Senate: a distinction wide enough to be readily recognized, and important enough to be insisted upon.

H. M. JACKSON.

Richmond, Va., July 31st, 1878.

ANOTHER "QUERY."

To the Editor of THE CHURCHMAN:

"A Lady Reader," in your issue of July 13, asks, "Why is it that *some* clergymen are so irreverent in their actions while conducting the service? I have seen them (while reading prayers) twist their beards, handle or open all the books within their reach, and even make frequent attacks on their nose," etc.

Surely very "unseemly" practices these, and well worthy of rebuke! But where were the eyes of our lady worshipper in this same solemn hour of prayer that they should have seen all these things? As more than one clergymen had been detected in these peculiarities, it would appear as if somebody in the congregation had fallen into the habit (not a very "reverent" one) of watching the officiating minister instead of devoutly joining in the service. Possibly such a practice may be a little too common in most congregations.

Let us, indeed, have more reverence all around—at the desk and in the pew. But how shall it be secured except by a rigorous adherence to the precept, "First cast out the beam out of thine own eye, and then shalt thou see clearly to cast out the mote out of thy brother's eye?"

W. B. EDSON.

MORMONISM AT CORINNE.

To the Editor of THE CHURCHMAN:

It is with some surprise that I see in a late number of THE CHURCHMAN a paragraph concerning the "pessimistic" doings of Mormonism at Corinne, Utah. As a resident at Corinne, I would say that while we are not, so far as I know, in the habit of boasting that Corinne is "the pluckiest town in the West," we cannot honestly charge that we are "denied all communion" (social and business intercourse) with Mormons, nor have been despoiled of our railroad and steamboat through Mormon jealousy merely. Between Corinne and the town of Brigham, seven miles distant, though in full sight, there is and has been rivalry, but no opportunity, as I understand, for the actual oppression of one by the other party. The track of the railroad was removed from Corinne, upon its extension

westward toward Montana, on account of preponderating business considerations. So also the steamboat, at one time owned in great part by Corinne people, was sold voluntarily, for pecuniary reasons, for what it would bring, and is now in use at the east end of the lake, near Salt Lake City. If Mormons bought it I presume it was because they were willing to give more for it than anybody else. Mormons are every day in the streets of Corinne selling wheat, vegetables, and fruit; and buying wagons, agricultural implements, groceries, etc. Speaking generally, and allowing for a few exceptions, there are prevailing in the town and neighborhood kind social feelings and charitable deportment between all classes of the community.

H. H. PROUT.

Corinne, Utah, August 6th, 1878.

JOHN KEBLE.

To the Editor of THE CHURCHMAN:

In the "Letter from England" published in THE CHURCHMAN of August 3d, the writer, in speaking of Keble, tells us that "the Keble of 'The Christian Year' was one man, the Keble of the later works was another"; and then, after further remarks as to a decided change of views on the part of "the sweet poet, whom ninety-nine people out of a hundred venerate for his faithful exposition of the Prayer Book, in his one great book," he closes thus: "Who cares to study the denunciations of Rome in the works of one who has gone over to Rome? By the change of his opinions he has destroyed his own authority on the subject." I must confess these statements have given me pain, as doubtless they have to many of your readers, and I write to ask you, are they true? Did the Keble whose name we love, as well as venerate, not only for his sweet poem of "The Christian Year," but for a life of rare purity and humility, did he go over to Rome? Certainly the author of the letter so implies. If he is in error, may not a few words from you remove the dark shadow which must otherwise rest upon and dim the brightness of the name so dear to many hearts?

S. C. MASON.

173 Hicks street, Brooklyn,

August 10th, 1878.

CHANGES IN THE HYMNS AND TUNES OF THE HYMNAL.

To the Editor of THE CHURCHMAN:

I want to call attention very briefly to the confusion and inconvenience resulting from the frequent and radical changes which have been made in both the words and tunes of our Hymnal. I do this in order to ask if a remedy may not readily be found.

The confusion and inconvenience come from two distinct causes. In the first place, the words of the Hymnal have been radically altered again and again; and, secondly, the standard musical arrangements thereof (the Rev. Dr. Tucker's for example) have been altered, in respect to *tunes*, more than once, and that not only to the degree which the difference of wording requires, but to a further and unnecessary degree. What is the practical result? In churches which cannot afford to watch for each new edition (both of Hymnal and music book), and furnish both choir and congregation with new copies, it soon comes to pass that some persons will be supplied with the old editions and some with the new, and scenes of confusion and even absurdity will follow.

For example, we will suppose the occasion to be one on which the offertory is to be devoted to the new and admirable Society for the Christianizing of the Jews. The minister (with a Hymnal of 1872 in his hand) gives out Hymn 473, "O God of Bethel," as one appropriate to the occasion. The leading singer of the choir (having the same edition of the Hymnal) starts off with the fine old tune,

"Arlington"; but she is dismayed by hearing the alto and tenor begin "Awake our souls" to a totally different tune, for their Hymnals came out in 1876. Or perhaps, knowing of this change of words, the officiating clergyman selects No. 294, a hymn expressly relating to the conversion of the Jews. The soprano starts off with "Pentecost," while the other singers follow with "Gregory."

Now I should like to ask why such changes as this should be made? Take the last example. The hymn is slightly altered in wording, but still it is the *same hymn* in the new editions as in the old. It is long metre in both. Yet Tucker's Hymnal, quite unnecessarily, alters the tune.

Are such changes as these to occur any more in the future? If so, couldn't some public notice be given of the advent of a new edition, with a statement of the number and character of the alterations which have been made therein? Then choirs and congregations which cannot afford to buy complete sets of new books, before the old ones are worn out, can at least mark the changes on the margins of the hymnals they have in use.

H. C. MAYER.

Bethlehem, Pa., August 2d, 1878.

AN INQUIRY.

To the Editor of THE CHURCHMAN:

Will you kindly permit me to ask through your columns where I can find a copy of Dr. Berrian's Family Prayers?

CORTLANDT WHITEHEAD.

Bethlehem, Penn., August 17th, 1878.

"LANDMARK" is informed that in the case of a church being partially destroyed by fire and refitted, or in a partial reconstruction under any other circumstances, it is not usual to consecrate the building anew. It is customary for a bishop to set forth, for the occasion, what is called a restoration service.

NEW BOOKS.

STUDIES IN THE CREATIVE WEEK. By George D. Boardman. [New York: D. Appleton & Co. 1878.] 12mo, cloth, pp. 338.

The author does not claim for this treatise that it is an attempt to reconcile natural science with theology. He seeks rather to unfold the moral meaning and the spiritual significance of the Mosaic record of creation. We consider it one of the greatest works of recent years. It is open, however, to one very serious criticism, which we shall mention further on.

As the title indicates, the work relates to the account of creation contained in the Book of Genesis. The author takes the usual ground that nature as well as revelation expresses the thought of God; that these two Bibles cannot contradict each other, and that both of them may be misinterpreted. He also holds that there must be a divinely-established correspondence between natural and spiritual things. There is nothing new in this. The statements are far from being original. Those familiar with the course of controversy on this subject for the last quarter of a century have met with just the same propositions many times.

The point which we deem especially important lies beyond these. Mr. Boardman puts the spiritual first. God created nature for this very purpose, namely, that it might illustrate His spiritual kingdom. Instead of seeking to explain the second Adam by the first, we are to explain the first by the second. When Christ is called the Bridegroom, and the Church His bride, we are not to consider this a mere figure borrowed from the marriage relation, but we are to think of marriage as having been founded in order that it might set forth what Christ is to His Church.

We look upon this as a taking hold of the subject at the right end. It both simplifies and interprets the whole question at issue. It brings to light for the first time, and as nothing else could, what may reasonably be regarded as an adequate end and purpose of creation. It gives a satisfactory answer to what must otherwise be a blind query, namely, Why was the world made? For this reason this series of lectures is worthy of careful study. The book is open to objections, some of them quite serious; but the transcendent value of the vital point whence it starts goes far towards making up for whatsoever may seem amiss.

The most serious objection, and the only one which we shall notice, lies in the fact that the author gives up the historical truth of the narrative of creation. In elevating the spiritual meaning he has foolishly—for it is, we think, a mistake fatal to the force of his argument—admitted that the literal meaning is false. He says: "I do not believe that the creation record is to be taken literally." Genesis is, in his opinion, no more than a "panoramic apocalypse of the past." And again, he asserts that to take the story of the formation of Eve literally is to degrade a solemn, profound parable into a grotesque, ridiculous affair, worthy to take its place, not with the august revelations of the Infinite One, but with the cunningly-devised fables of heathen legends."

We regard all such admissions as unnecessary. The facts of science are in full agreement with the historic teachings of Genesis. But the admission is worse than uncalled for. It destroys the force of the great truth which he thinks, and which is, fundamental. He claims that the story of the building up of this material world has, besides its first, a final and higher meaning, that the resemblances between the kingdom of matter and that of spirit were foreordained. But by turning the history of the creation of the first of these into a fable he destroys the whole analogy. One of the two factors is gone. A "panoramic apocalypse" cannot be counted a sufficient equivalent for one factor that remains. The natural and the spiritual kingdoms are, according to his theory, counterparts. By the spiritual he understands a real kingdom. The account given of it in the New Testament—for he must have learned of that kingdom through the Bible, and in no other way—must be something more than a fable. The very terms of his argument require, therefore, that the account given in the same Bible be likewise taken literally. It ought to be said that this fatal concession is made incidentally. We find it in the introduction, and after that it is only hinted at here and there.

We have seldom read a more suggestive book. Frequently a whole sermon lies condensed under the words of a single sentence. The author, while resembling Joseph Cook in style and spirit, wields greater powers, both of imagination and of analysis. He brings out the deeper meaning of the Mosaic record in a way surpassed by no living writer. He has studied both science and Scripture to some purpose. His method is exceedingly simple, and invariably systematic. He describes, in turn, the genesis of each of the different parts of nature, and then evolves the moral or spiritual meaning of that particular passage.

As a sample of his method and style, we quote the following from his "Genesis of Woman." It will serve also as a good example of the saying more familiar than it is appreciated—"the New Testament lies latent in the Old":

And first, as Eve owed her origin to Adam, so does the Church owe her origin to Jesus Christ. She, at least, is no instance of spontaneous generation. She is no *autochthon*, self-origin from humanity or nature. She is, so to speak, a Divine gemmation, budding from the bleeding side of the second and true Adam, pierced on the cross, and sleeping in that other garden which, alas! was no Eden, but a cemetery, out of whose

sepulchre sprung the true Tree of Life. In other words, Jesus Christ is the Head of the Church, which is His Body.

Nevertheless, secondly: as Adam and Eve were not twain, but one flesh, that is to say, one personality, so are Jesus Christ and His Church. As such, they have community of nature. As Eve was called Woman, because from man had she been taken, being bone of his bones and flesh of his flesh, so the second Eve, even the Church, is one with the second Adam, even the Christ, being members of His body, of His flesh, and of His bones. As such they share a common life, being one in nature, in character, in experience, in temptation, in passion, in triumph; she, His follower, sparkling with the jewels of His graces, continuing with Him steadfastly in His temptations (Luke xxii. 28), filling up what is yet behind of His afflictions for His Body's sake, which is the Church (Col. i. 24), rising with Him from the dead (Col. iii. 1), overcoming with Him, sitting down with Him on His throne (Rev. iii. 21), joint heir with Him (Rom. viii. 17) to his patrimony of the worlds (Heb. i. 2). Not that the Church has yet attained to all this. . . .

Once more: as there was but one Adam and one Eve, so there is but one Christ and one Church. How mistaken, how egotistic, how sinful the sanctity of Catherine of Alexandria, and Catherine of Sienna, in fancying each for herself that she was the spouse of Christ! No, as there is but one Bridegroom, so there is but one Spouse. . . . Neither Christ nor His Church is a monstrosity; neither the one hydr-headed, nor the other hundred-bodied.

Many stones indeed, yet but one temple (Eph. ii. 20-23); many branches, yet but one Vine (John xv. 5); many sheep, yet but one Flock and one Shepherd (John x. 16); many members, yet but one body (Rom. xii. 4-5); many paronyms, or virgins (Matt. xxv. 1-10), yet one bride. Aye, monogamy is the law alike for both Edens. . . .

Thus was the marriage in the Eden that has been the type and the prophecy of the marriage in the Eden that is to be. That was the symbol, this is the Substance; that the passing shadow, this the abiding Reality; that the parable, this the Interpretation. Yes, the last Adam is older than the first; the Church of the living God older than the mother of all living (Gen. iii. 20). And so St. Paul, in declaring to us his great mystery concerning Christ and His Church—to wit, that we are members of His Body, being of His flesh and His bones, and so repeating Adam's own words in Eden—did ever as was the wont of His own Master, utter things which had been kept secret from the foundation of the world (Matt. xiii. 35). Heaven grant that these natural relationships of ours may indeed accomplish in us the purpose for which they were ordained; namely, to train us for the spiritual, teaching us through the blessed hints of the earthly marriage how to secure a share in the true and everlasting Bridal. So shall we be ready to meet the Bridegroom, prepared as a bride adorned for her husband (Rev. xxi. 2). So shall we be ready for the midnight cry, "Lo, the Bridegroom cometh!" (Matt. xxv. 6).

The author unwittingly refutes his own concession that Genesis is a fable by contrasting its teachings with the stories that are confessedly fabulous:

How measureless superior is the Mosaic cosmogony to the theories of the universe as held by the most intellectual nations of antiquity: the Phoenicians, the Egyptians, the Babylonians, the Persians, the Indians, the Greeks, the Romans! The Vedas of Hindostan, we are commendably told, are marvels of philosophy. According to the Braminic cosmogony, the universe came into existence in the state of water, and then developed into a stupendous, dazzling egg, in which the god of the Hindoos created himself, and abode 4,320,000,000 years, and then split the egg in two, and out of the halves made heaven and earth. And now I have a question to ask: How happens it that Moses has given us an incomparably superior cosmogony? Trained in the School of Nile, learned in all the wisdom of the Egyptians (Acts vii. 22), how happens it that he did not reproduce their theory of the universe? Suppose, as some would have us believe, that the "Mosaic record" is of Assyrian or Persian origin, how happens it that its cosmogony is not Assyrian or Persian? How happens it that it is so accordant with the latest science? Where did the writer of the first two chapters of Genesis—chapters confessedly among the very oldest specimens of human literature—acquire all this marvellous knowledge, a knowledge which, we are told, can be gained only by elaborate processes of investigation, and aids of laboratory and microscope? How happens it that, without any helps of modern, he anticipated by millenniums the conceptions of such master minds as Laplace and Cuvier, Faraday and Dana? Is there any more philosophical answer than this: he was Divinely inspired? To that Divine Inspirer be all thanksgiving and glory! Amen

EW TO TAKE CARE OF OUR EYES. Advice to Parents and Teachers in Regard to the Management of the Eyes of their Children. By Henry C. Angell, M.D., Professor of Ophthalmology in Boston University. Author of "A Treatise on Diseases of the Eye for the Use of Students and General Practitioners." [Boston: Roberts Brothers. 1878.] 16mo, cloth, pp. 70. Price 50 cents.

The structure of the eye and the philosophy of seeing and of glasses, the different defects and diseases of sight, the best methods of preventing them, are certainly subjects of more than ordinary importance. They are explained in these pages in brief and simple statements, and in a style comparatively free from technical terms. The knowledge herein contained may prove to have been of immeasurable worth, if it only leads those who are thoughtlessly and ignorantly abusing their power of vision to guard against that common and growing danger.

ASPIRATIONS OF THE WORLD. A Chain of Opals, Collected, with an Introduction, by L. Maria Child, Author of "Progress of Religious Ideas," etc. [Boston: Roberts Brothers. 1878.] 16mo, cloth, pp. 276. Price \$1.25.

We find here a collection of religious and moral sentiments gathered out of the writings of various ages and nations—Hindoos, Jews, Mahomedans, Barbarians, and Christians. They are classified under separate topics. They represent the better thoughts which now and then come to all earnest and honest souls. They indicate the fact that God has a covenant with mankind broader than that preserved under ecclesiastical forms divinely revealed. They are rightly named "aspirations of the world." They are, moreover, well worth reading. They show the width and freeness of God's mercy, and they tend to give us a better idea of human nature in general than we are always wont to entertain. The collection makes up a sum of wholesome and very pleasant reading. It is gratifying to learn that many of the precepts contained in Holy Scriptures are to be found in the religious writings of men who were not Christians.

But the book which would have been excellent in itself has been seriously injured as to its capability for usefulness by a very shallow and foolish introduction. The author summons the great and the wise of all nations to give their testimony. We hear it gladly, taking it for what it is worth, and very often we cannot help admiring, nay reverencing, the wisdom expressed.

But, with most unbecoming presumption, she breaks in with a set speech of her own. She ventures to give her ideas about the relative worth of these gathered representatives of the world's thought, and to stand up in judgment on their respective merits and truthfulness.

She begins by saying that she has "avoided presenting the theological aspects of any religion." "I do not assume," she continues, "that any one religion is right in its theology, or that any others are wrong. Without the slightest regard to creeds, or the absence of creeds, I have quoted what seemed to me sensible and good." But very soon we find her drawing a comparison of Buddhism with Christianity to the manifest disparagement of the latter. In regard to fundamental ideas, as for example the Being and Nature of God, and the immortality of the soul, there is, according to her expressed opinion, about as much truth in one form of religion as in another. Moses and Jesus and Zoroaster are all equally clear in their teaching.

Now it seems to us that there is here not only an assumption, but likewise a very explicit declaration, that the Christian religion is wrong; for it claims to hold more truth than can be found in any other system, or in all other systems put together. That claim may or may not be just, but there is no doubt that it is an essential part and doctrine of the religion itself. Any one is at perfect liberty to show that it has no foundation in fact or in reason. But when our author starts off with this very fair promise, "I do not assume

that any one religion is wrong," and then makes the bold statement that one of the fundamental principles of the Christian religion is fictitious, it does not require any very advanced thought to detect either the unfairness or the ignorance, as the case may be, which underlies the language.

We regret that the author has spoilt what would have been a good work with these very weak words of her own. However the reader may, without any loss, and with the saving of considerable comfort, pass by her introduction, and enjoy the sayings of those who need, in reality, no introduction of any kind. In short, the book is one the worth of which can be appreciated and enjoyed for its own sake. We commend it as one which adds confirmation to the distinctive claims of Christianity, though the worthy woman who prepared it thinks differently.

COUNSELS TO THE CONFIRMED; or, Now Is The Time To Serve Christ. By the Most Rev. Ashton Oxenden, D.D., Bishop of Montreal and Metropolitan of Canada. [New York: Anson D. F. Randolph & Co.] Cloth, limp, pp. 100. Price 30 cents.

This manual would serve equally well as a preparation for confirmation. It explains admirably the privileges of confirmation through the gift of the Holy Spirit bestowed in that ordinance, and the meaning of the confirmation vow. The practical duties belonging to the confirmed, the perils and the blessings of the religious life, and also the means of sustaining that life are set forth most impressively, and yet with a simplicity which brings the most profound truths within the reach of a child's comprehension. For young servants of Christ it will be a means of great spiritual help.

LITERATURE.

The Province states that a priest of the Diocese of Illinois is about to issue a short service of prayer and praise, "for the school, family, and church." It is to be brief, lively, and attractive, and can be either read or sung, as taste and circumstances may dictate. The music for the service, besides the tunes of some fifty hymns which are to be issued with it, will be also found in this little book.

THE Rev. William N. Irish has prepared with great care "A Hebrew Writing-book in Rabbinical and Script Characters." It contains the alphabet in round rabbinical and script characters, words in the different syllables, copies, and the usual suffixes for the nouns and verbs. This is the first work of the kind offered in this country. The manuscript has been carefully examined by eminent Hebrew scholars, and pronounced invaluable as an aid in learning this language.

Sunday Afternoon devotes considerable space this month to the discussion of religious topics under various heads, thereby proving more decidedly than has been before apparent its claim to the name it bears. The author of "Tom's Heathen" offers another story which opens well; while the third paper on "Chips from a North-western Log" gives us an insight into life and ways among the North-western Indians, both interesting and instructive. The whole magazine is very readable, and seems likely to grow in popular fame.

The Atlantic for September contains nothing of special interest beyond a new poem by John Greenleaf Whittier, called "The Vision of Echard," and a continuation of Henry James Jr.'s very clever story, "The Europeans." Mr. James will in all probability never be a popular writer. It is to be surmised that he does not aim at popularity, but

many admirers he certainly has and deserves. In "The Europeans," as in his stories generally, the plot is mostly revealed and worked out through the clever and particularly natural way in which much is left to the reader's power of divination, and we become acquainted with his heroes and heroines much as we should do if they were real people, by what they have to say for themselves rather than from what he tells us about them. Mr. James's present story is a particularly pleasing illustration of this fact, and increases in interest as it nears the end. "Some French Novels" are discussed by Thomas Seargent Perry, and "Pope's Virginia Campaign, and Porter's Part in It," is an able defence of the brave army officer whose name has been for so long under a cloud, and whose case is at the present time before a military board of inquiry. A new serial, which has to do with the Shakers, by Horace Scudder, is begun in this September number. These, together with several other readable articles and some good poetry, comprise the contents of the magazine.

Harper's for September is finely illustrated. The first paper, called "Sheen, the Beautiful," abounds in artistic pictures, as does also the article called "Reformed Weisbaden." A short but interesting account of Thomas Bewick follows, with a number of illustrations from his best known books, "Bewick's British Birds" and "Bewick's Quadrupeds." There are a number of clever and some extremely pretty sketches adorning the article called "A Spring Jaunt in Staten Island"; but the strongest feature of the magazine this month is its short stories, which are exceptionally good. The best of these is called "Cal Culvert and the Devil," a New England story of the best type, clever and well written. Some of the characters are very well drawn, particularly that of the fiery, jealous parson, bound down by the iron bands of Calvinism. There is no better touch in the whole story than Cal Culver's description of Parson Robbins.

"Parson Robbins does take considerable comfort out o' the devil, don't he?"

"Comfort!" echoed the crowd.

"Well, mebbe you wouldn't call it that exactly; but the idee is, he gits somethin' to spend his grit on that way that's orthodox. You see, natur's awful strong in Parson Robbins, and by natur' he'd orter ha' been a fightin' man; he's got it in him. I've seen him when I knowed he nigh about ached to pitch in and knock a fellow down. He'd ha' fit Injuns like all possessed of they'd been around sence he growed up. Now what's in a man, 'cordin' to my belief, 's got to come out o' him some way or nuther. Ef he's a good man, I s'pose it's kinder made over, sanctified like."

Very good reasoning in its way.

The account of Parson Robbins's efforts on behalf of the luckless "Cal," the village do nothing, who, as he himself affirms, has sold himself to the devil, is amusingly characteristic, and thoroughly in keeping with the strong Calvinistic meat of his belief. The other characters in the story are well drawn and life-like. Thomas Bailey Aldrich presents a short drama, called "Mercedes," better than anything of the same kind of his that has ever appeared before. The two serials still retain their interest for the reader, and the Editor's Drawer discusses home questions with its usual ability.

SCIENCE.

THE tornado at Wallingford, Conn., carried a leaf of a Bible to West Haddam, seventeen miles distant, and a receipted bill to Peacedale, R. I., sixty miles away.

It is said that a rival of gutta-percha has been discovered in a new elastic gum, which has been named balata. This is the milky sap of a tree that flourishes on the banks of the Orinoco and the Amazon, in South America. It resembles gutta-percha so closely in its general properties that much of it is shipped from Guiana and sold yearly for gutta-percha, although it has many points of superiority. It is tough and leathery, is remarkably flexible, and far more elastic than gutta-percha. It becomes soft, and may be joined piece to piece, like gutta-percha, at a temperature of about 120 deg. Fahr., but requires 270 deg. Fahr. before melting (higher than gutta-percha). It is completely soluble in benzole and carbon disulphide in the cold. Turpentine dissolves it with the application of heat, while it is only partially soluble in anhydrous alcohol and ether. It becomes strongly electrified by friction, and is a better insulator of heat and electricity than gutta-percha.

THE *Scientific American* says that Professors Peck and Peckham, of the University of Minnesota, have been making an extensive series of experiments to determine the cause of the recent flour-mill explosion at Minneapolis. The substances tested were coarse and fine bran, material from stone grinding wheat; wheat dust, from wheat dust-house; middlings, general mill dust, dust from middlings machines, dust from flour dust-house (from stones), and flour. When thrown in a body on a light, all these substances put the light out. Blown by a bellows in the air surrounding a gas flame, the following results were obtained:

Coarse bran would not burn. Fine bran and flour dust burn quickly, with considerable blaze. Middlings burn quicker, but with less flame. All the other substances burn very quickly, very much like gunpowder.

In all these cases there was a space around the flash where the dust was not thick enough to ignite from particle to particle; hence it remained in the air after the explosion. Flour dust, flour middlings, etc., when mixed with air, thick enough to ignite from particle to particle and separated so that each particle is surrounded by air, will unite with the oxygen in the air, producing a gas, at high temperature, which requires an additional space, hence the bursting.

There is no gas which comes from flour or middlings that is an explosive; it is the direct combination with the air that produces gas, requiring additional space. Powerful electric sparks from the electric machine and from the Leyden jar were passed through the air filled with dust of the different kinds, but without an explosion in any case. A platinum wire kept at a white heat by a galvanic battery would not produce an explosion. The dust would collect upon it and char to black coals, but would not blaze nor explode.

A piece of glowing charcoal, kept hot by the bellows, would not produce an explosion when surrounded by dust, but when fanned into a blaze the explosion followed. A common kerosene lantern, when surrounded by dust of all degrees of density would not

produce an explosion, but when the dust was blown into the bottom, through the globe and out of the top, it would ignite. To explode quickly the dust must be dry. Evidently when an explosion has been started in a volume of dusty air, loose flour may be blown into the air and made a source of danger.

A CORRESPONDENT writes as follows regarding the new process for preserving the bodies of the dead from decomposition, to which we alluded recently:

"Under the heading 'Science,' in your issue of August 10th, you gave your readers a brief note on the subject of 'allekton'—a chemical discovery which is just now receiving much scientific attention and investigation—by the application of which dead bodies are not only preserved from present putrefaction, but measurably or wholly restored from quite an advanced state of decomposition to the whiteness of nature; the body ultimately drying up, instead of decaying by the usual process. The bodies thus treated, here and elsewhere—some of them exposed to the air for months—remain perfectly free from the odor of decomposition, showing that no gases are emitted to poison the atmosphere. The discoverer of this chemical agent is perfectly satisfied that any contagion can be arrested by rendering the bodies of those dying perfectly innocuous by its application. Besides the external application with the brush, you speak of its being 'injected into the body'—giving possibly the impression that the allekton is injected into the arterial system in the manner usual to embalming, when in fact no external mutilation of the body is required. The offensive and poisonous gases exhaling from our cemeteries and tombs can be materially or wholly abated by the use of allekton, as a disinfectant in case of those already entombed, as well as a preventive in the future by an enforced use of this agent on all bodies hereafter placed in vaults. In its economical aspect it is within the reach of all, being no more expensive than the usual mode of preserving with ice."

A view of two dead bodies, preserved for several weeks by this process, apparently justifies what is said in our correspondent's letter as to its ability to prevent decomposition. If further tests shall determine also that the process entirely prevents infection from the bodies of those who have died of infectious disease it will prove to be a most valuable discovery.

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2. Friday. Fast.
 4. Seventh Sunday after Trinity.
 9. Friday. Fast.
 11. Eighth Sunday after Trinity.
 16. Friday. Fast.
 18. Ninth Sunday after Trinity.
 23. Friday. Fast.
 24. St. Bartholomew.
 25. Tenth Sunday after Trinity.
 30. Friday. Fast.

"FOLLOW THOU ME."

BY DE F.

On the Psalter for the 5th and the 20th days of the month.

If she, "beholding His fair beauty," "dwell Within His house," while thou must sit alone, E'en sparrow-like, and watch—is it not well? "What is 't to thee?" if so His will be done. The weary waiting time may not be long; The sparrow's wings may yet unfold for song.

If she have daily food of bread and wine. Which thou may'st seldom taste, why mournest thou?

Instead of bread the ashes once were thine, Thy drink with bitter weeping mixed; while now

Thou hast His word (therein securely rest), The hungering, thirsting soul shall yet be blest.

If she for Him the spikenard's prison break, And fill the house with odors "very sweet"; "What is 't to thee?" thou too may'st offering make,

Though only penitent tears to bathe His feet. Perhaps, while thou those pierced feet dost touch, Thy little love will turn to loving much.

If she have work that nearer day by day Will draw her unto Him (Oh work most blest!) While not yet plain to thee is made the way

In which thou too may'st serve Him with thy best—

Soul, "What is that to thee?" He stays thee long,

That thou in faith and love may'st grow more strong.

Two different souls—one loving Lord calls each; Two different paths, but yet one narrow way; And one the heavenly goal that both would reach;

Be not cast down, my soul, but ever pray That she in her place, thou in thine, may still Be ever following on to do His will.

Salisbury, May 8th, 1878.

THE GIRLS OF ST. ANDREW'S.*

BY JENNIE HARRISON,

Author of "The Choir Boys of Cheswick," etc.

XVIII.

Miss Walker felt a stronger interest than ever before in her class of girls as the Sundays of that Autumn went by. Never had her work seemed so great, so important, as then, when she sat among them through the closing Sundays of the Trinity season, and knew that the harvest was past and the Summer ended, and yet these girls were living with their baptismal vows unrenewed. Life, too, was opening to them wider, and for all its untried ways she knew they needed more and more the helping hand of a heavenly Guide. She watched their faces, week after week, and saw traces of new feelings among the old girlish simplicity. In some a restlessness and dissatisfaction; in some a touch of anxiety; and in others a leaning to the "pomps and vanities" of the world.

Closer and closer she pressed the teachings

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of the Prayer Book, and more and more did the girls realize how it was their duty, "openly before the Church, with their own mouth and consent, to ratify and confirm" the vows which their sponsors in baptism had made for them.

They all understood it; there was no mystery about it; it was just giving up all their lives into the hands of the God who had received them in their infancy—wearing His armor, and walking by His side through all the way.

One or two of them had thought seriously of it at the time of the bishop's last visit; but they had waited because the others were not ready, and they wanted to take this step all together.

So the bright Autumn days went by, and Miss Walker waited and hoped. And the young lives were lived on, each one trying to fulfil its own destiny.

The girls laughed at Sophy Adams a good deal as they watched her entering upon her new duties with such zeal and confidence.

"One would think you regarded housekeeping as the great end and aim of life," said Anna, laughing in a half-vainglory way one day, when several of the girls had stepped in to see Sophy.

"Well, it's one of the great present duties to be performed," answered Sophy; "so I am going at it in good earnest. To be sure I don't think I am a born housekeeper." And then she laughed gayly at the recollection of some of her late performances in that line.

"Doesn't the spirit of the dethroned Mrs. Megan haunt you day and night?"

"There is a disturbing influence of some kind, but far be it from me to attribute it to poor Mrs. Megan. Never mind; I shall vanquish it all in good time, and then I shall invite you all here to a dinner-party, and you will see how splendidly I can plan and carry out such a thing."

"Invite us into the school-room too, please, to see how you get along with the spelling-class and the first lessons in composition."

"Oh, I am becoming quite accomplished in those arts already. Ellen has been so—"

"Sophy! Sophy! just look a' here," interrupted little Tom, bursting into the room; "I've cut my finger awfully; and that old top-string aint a bit of use!"

The little bleeding finger dropped its stain on Sophy's dainty handkerchief while she found something to bind it up, and brought at the same time such a top-string as would delight any boy's heart.

"Where's Ethel?" she asked, as Tom started off again, repaired and comforted.

"Oh, she's a-cryin' downstairs 'cause Tracey told her she oughtn't to come up and disturb you when you had company."

"Tell her to come up, Tom; I want her. I haven't any company," she added, glancing towards her girl-friends with a smile. "They are only my fellow-workers, helping me to—Julia, can't you say something to lift a body up, as you used to do? I suspect that you know Mrs. Browning by heart by this time!"

"To tell the truth, Sophy, I think I need lifting up' myself more than any of you! I'm quite low, indeed; and—"

"Get leave to work!" quoted Sophy; "that was what you told us, at Cheswick, when we didn't want to do anything but play. Get something to do, Julia; that is it! But that isn't what I wanted you to tell me. It was something else—about the tending of the

vines—don't some of you remember it? You read it to us that rainy day at Mrs. Hoffman's—that dear, delightful day!—ah!" Sophy drew a little sigh as her thoughts went back to it.

"Shall I go get a volume of the said poet?" asked Maggie, jumping from her low seat.

"No; I remember it," said Julia. And while she repeated it, little Ethel's feet pattered softly across the room to Sophy, making a pretty picture of the work that Sophy had set before her, the vines she had to tend; a picture that went right to the girls' hearts, making them love their friend more than ever.

"What are we set on earth for? Say, to toil," began Julia; and as she went on, something came to her like a revelation—some knowledge of the work she had to do, some thought of how her vines might be drooping while she stood under them dreaming her far-away dreams, and neglecting wholly the present opportunity.

"Ah well!" she said, with a little sigh, as she finished, and took little Ethel from Sophy's lap, "I'm afraid I shall never leave any 'precious amulets' for the workers that come after me to wear! I haven't done anything since we came back from Cheswick, and I almost wish I was back in school again, with lessons set for every day."

"I think there are lessons set for us every day," answered Sophy, looking earnestly into her friend's perplexed face. "Just wait till you find your books, Julie, and get a little start at it!"

"Do hear Sophy! she is becoming quite a preacher, I declare! And you're all getting dreadfully sober. Come, be lively, or I shall leave you. Are you going to Tilly Wetmore's party to-night, Julie?"

Anna left her seat as she spoke, and walked about the room impatiently. Gay, bright Anna, who had found the world very pleasant, and who did not care about the lessons to be learned!

Then they talked about the party, as girls do talk—of ribbons and dresses and flowers and music. And underneath it all Julia's thoughts were of the vines that needed tending; Sophy's of the daily duties that were to be taken up, and the joy found in the well-doing of them.

Julia went that night, and Nelson went with her.

"Oh, Nelson!" she said, "it is so much pleasanter to go with you! I wish you wouldn't have so many engagements!"

The young man laughed.

"Well," he said, "the fellows do bother me so for one thing or another; and I can't be always saying no!"

"Why don't you bring 'the fellows,' as you call them, to the house some evening? I would do all I could to entertain them."

"No you wouldn't," Nelson answered, with a strange little laugh. "Not such fellows," he added to himself.

And then he shrugged his shoulders at the thought of bringing his new companions home to that pure, proud sister at his side.

Palmer Whitby, who was just ahead with Ida, turned back at that moment to say something, with his bright, almost boyish face and his hearty laugh, and for a little while Nelson wished that he were clear of his new associates, and back in the old ways with the well-tried friends.

Palmer sang his bass in those days with a new tenor by his side in the St. Andrew's

choir. And to Julia, on many Sundays, the old familiar service lost half its sweetness because that one voice was wanting.

"It is my work," Julia said to herself that night, "my vine to tend, to win him back." And then she thought how little strength she had of her own, and the old Sunday-school lesson, with the beautiful collect, came to her mind: "Almighty God, the fountain of all wisdom, who knowest our necessities before we ask, and our ignorance in asking, we beseech Thee to have compassion upon our infirmities; and those things, which for our unworthiness we dare not, and for our blindness we cannot ask, vouchsafe to give us, for the worthiness of Thy Son Jesus Christ our Lord."

XIX.

Ellen Marks dismissed her last little scholar and prepared to go home. She looked tired and disheartened. It was not hard work, but it was the same old round day after day; and very often Ellen failed to get on the bright side of it, and to find the drops of blessing from it.

Yet she had not forgotten the lesson; and as often as she looked back to Cheswick, and thought of the "three cups" she had drank there, she remembered what Miss Walker had told her.

She was glad to turn her back upon the school-room that day, though she did not walk as if there were any great joy ahead. It was the old, plain house, she said to herself, as she went up the steps, without any bustle or merriment of youth about it. How she would have liked to transform it, put a big, splendid brother into it; like Palmer Whitby; or put a constant flow of gay company into it, as Anna Croy had; or put three or four little ones into it, to be petted and to make music, as Sophy Adams had!

Then she began to think of Sophy, and finally decided to go and see how she was getting on. Sophy's beautiful home had grown to be more familiar to Ellen since the little change had come over it; and she ran lightly up the stairs seeking her friend.

"Oh, Nell! I'm so glad you have come!" cried Sophy, looking up from a pile of work. "I was just wanting some advice about this dress for Ethel. I am going to make it all myself, and it shall be pretty, too!"

"I've no doubt of it!" answered Ellen, taking up the soft, warm material. "You always had a knack for such things. Remember how we made over our dresses at Cheswick?"

"Yes."

Sophy smiled a little sadly. She had done it half for fun then and to help Ellen, now she found such work coming to her hands daily as a duty, and many other things by its side as duties also.

"It isn't at all what I dreamed I should be doing when I left school," she said, holding up the pattern, and laughing with tears in her eyes.

"I don't suppose we any of us ever get what we dream about," answered Ellen. "Maybe it wouldn't be best for us if we did. As for you, you will be a pattern housekeeper and manager some day, and it will be the best thing in the world for you. If you once get out of the rocks and stumps it will be pleasant sailing. Come, put down your pattern, and I'll entertain Ethel with a story while you are getting it ready to try on."

Sophy felt encouraged, and went to work,

while Ellen amused both Ethel and Tom for some time.

Click, click, click, went the scissors, and more and more interesting became Ellen's story; and the busy minutes flew quickly by. But Ellen's thoughts and Sophy's went faster than the scissors or the story. And in the midst of it all, in came Miss Walker. The girls' faces brightened at the sight of their teacher. As they grew nearer to womanhood, and began to understand something of its duties and responsibilities, their hearts clung more closely to the faithful woman who had taught them and sympathized with them all through their happy girlhood.

"Why, how cosey you look!" she said. "Don't stop for me. I want to see what you are doing."

"We are 'clubbing together,' Miss Walker," answered Sophy, with a significant smile, as she handed her teacher a seat and took her hat and shawl. "You know you told me once how good a plan it was, and I am beginning to understand it."

"Do you mean that you think it isn't good for one to have all the little home children and the other to be so quiet without them, and so you divide up?" asked Miss Walker with a pleased smile towards Ellen, who was bringing her story to a sudden end in a low voice, while Tom and Ethel nestled near her with eager faces.

"Yes, 'm; something like that. And then, after the children are in bed, Ellen often stays, and we have quiet talks and music, and we compare notes and help each other. And if Nell gets some young company and life which she wouldn't have at home, I get a good deal of comfort from her presence, and information on points where I need it."

"I am glad my plan works so well," replied her teacher, looking fondly at the girl's earnest face. "Not my plan either, I found it laid down for me long ago by One who knew just what we should all need."

Sophy looked inquiringly, and Miss Walker added, "'Bear ye one another's burdens, and so fulfil the law of Christ.'

Then the little dress was basted, and Ethel went, at the completion of the story, to have it fitted; while Tom disappeared, with his noisy little boots, down into the kitchen, to carry a message for Sophy.

"You are going to stay to tea, both of you, please," said Sophy. "I want you ever so much! We haven't had many visitors lately; and it will do us all good. So you'll stay out of charity."

"To ourselves," added Ellen, with her face growing brighter every moment.

They agreed to stay. And after a time Sophy left them together while she went to see Tracey about some particular thing that father was to have for his tea.

At the same moment they heard Ned come in the front door and go along the hall with his old merry whistle.

"It makes me ashamed of myself to come here," said Ellen turning to her teacher.

"Why?"

"Because I see how cheerful and willing Ned and Sophy both are after all they have had to give up; and I know that I am complaining every day at my lot, when I haven't given up or lost anything!"

"Do you forget to carry your cup?" asked her teacher, smiling at the recollection of Ellen's proverb.

"Yes 'm, quite often; and I suppose there

is many a bright drop which I never catch at all. Hear that now!"

It was Ned in the hall, greeting his father.

"Well, father, I hope you're as hungry as a bear, for I scent something good from below, and I hear the small housekeeper singing down there!"

Then they went in and found the ladies. Mr. Adam's weary face brightened as the cheerful chat went on. Soon they were all summoned to the pleasant tea-table. Sophy sat at the head. It was not the old Sophy, who used to sit, having her own special pleasure and carelessness of others. It was Sophy now who watched the younger ones and attended to their wants; Sophy who neglected no one, and who kept everything bright with her own cheery talk.

Did any one know what it cost her sometimes? Did any one know how tired she was sometimes, and how she wished she could stop and let somebody else have a turn at it?

I don't think any one did—any one but God. I don't think any one ever does. And, dear girls, you must not expect them to. No one but God can see how hard you are trying, and how much a little effort costs you at times. It is enough for you that He knows, and will count every little trial and every little duty that is faithfully done.

After tea they had a merry time putting Tom and Ethel to bed; and then a long delightful evening, that reminded Sophy of the old times, before she had come to any responsibility or care. Ned was very gay. He wanted music. He opened the piano and called, "Come Sophy, give us a song!" at which not only Sophy but Miss Walker and Ellen were much surprised, knowing how Ned used to laugh at the girls' songs.

"I haven't heard you sing in a long time, except snatches in the kitchen and the nursery. Sit down now, and give us one of the regular old songs."

Sophy looked pleased, and went readily to the piano.

"'Mollie Darling?'" she asked, looking roguishly up into her brother's face.

"Yes; I'm ready to hear anything."

And he looked down at her with such a look of brotherly admiration that Miss Walker knew he had found out "what girls were good for" besides singing songs.

XX.

One cloudy day, when the first snow was falling in Cheswick, Fannie Evert received a letter which surprised and puzzled her. It was from Julia Reed, and she wrote: "You must come to me, Fannie, for a long visit. I need you more than the other girls do I think; and I want you right away. I have a work to do that no one can help me with as well as you. It is all about Nelson. I will tell you when you come, for I know you will come when there is any good you can do. And perhaps Alfred will come too. I should be so glad. I want to have a full, bright house this Winter."

Fannie went upstairs to find her mother, with the open letter in her hand.

"'About Nelson?'" she repeated to herself; "how sorry I am! It will break Julia's heart if her brother goes wrong. Such a splendid young man, too!"

"What is it, child?" asked Mrs. Evert, seeing her daughter's earnest face.

"I have had a call," she replied, putting the letter into her mother's hands.

Then they talked it over, and it was decided that Fannie should go.

"I can't bear to go and leave you all for so long," she said half reluctantly. "And Christmas, too, at the church."

"Why, you will have St. Andrew's," said Mrs. Evert smiling.

"Yes; dear old St. Andrew's, where I first learned to love Christmas! But then my Sunday-school class you know, and the tree, and all the little preparations which I enjoy so! Well, I never would have thought of making a sacrifice in going to St. Andrew's for Christmas!"

Fannie laughed at herself, and ran off to make arrangements for her visit to the city.

Alfred could not go with her then, but he promised to be there before Christmas, and spend the holidays with her.

Eva Moreton engaged to take Fannie's little class during her absence, though she declared she shouldn't know what to teach them if they were too young to study the Catechism.

Everybody in the Cheswick church—from Mr. Pearce, the rector, down to the youngest choir-boy—was sorry to hear of Fannie's going, and wondered, all of them, how they should get along without her.

Fannie herself felt the tears coming into her eyes, as she sat in the cars on the appointed day, as she saw the last wave of Alfred's cap and the last glitter of the church-tower in the morning sun. Then she set her heart resolutely upon her visit, and determined to get all the good and all the pleasure possible out of it.

Julia met her at the depot, and her face told plainly how glad she was.

"I believe you are growing thin, Julia," Fannie said as they rode through the busy streets. "You've been dreaming too much over your books, or possibly writing one. Is that it?"

Julia laughed. "No; I haven't fairly begun that yet; it's only a dream, like a good many other things. The fact is, Fannie, I have been somehow unsettled ever since vacation. I almost wish sometimes that I was back in school again. Ida laughs at that; she longs to be out. But then Ida is different somehow; she's always in the sunshine."

"Yes; she adapts herself to things somehow, and gets the good out of everything naturally, while other people have to fight for it, you and I, for instance. I was in the slough of despond once myself. I'll tell you about it some time. Here we are. How familiar it looks! just as it used to when we ran in together after school to consult over our compositions or sums."

The girls laughed gayly at the remembrance, and ran lightly up the steps. Julia's mother, an elegant, stately woman, met them at the door, and assured Fannie that she was very glad to have her come, for Julia was getting so dull that she needed some one to brighten her up.

"I will do my best for her, Mrs. Reed," Fannie answered, smiling and following her friend upstairs, with more true meaning in her words than the lady had any idea of.

"There; your room opens right out of mine, so we can have it all in one whenever we please." And Julia turned to give her friend another kiss. It was not like her, though she and Fannie had grown up together, and been good friends ever since one had shown the other how to cut her first paper "dolls." Julia was quiet and rather reserved, and Fan-

nie could guess, therefore, how much that extra expression of feeling meant.

"It is beautiful!" she said, looking around the two rooms; "what good times we shall have here! Your room is just like yourself; I should know it for yours, anywhere!" Fannie smiled as she noticed it. "Just as your desk in school used to be!"

Two or three pictures—"dreamy" ones—with purple mountains and winding streams; neatly kept books, that much use had not soiled; a pretty writing-table, with an open portfolio, and pen, ink, and paper ready for use. Julia's own special chair was by the table, and she stood leaning on it then, and laughing at Fannie's remarks.

"So many worlds! so much to do!

So little done: such things to be!"

quoted Julia, shaking her head as she looked at her pleasant surroundings.

"Have you forsaken Mrs. Browning?" asked Fannie, laughing.

"No," replied Julia, preparing for another quotation with a mischievous look;

"I have lost my dream of doing,
And the other dream of done."

"No you haven't!" answered her friend emphatically. "And no more quotations for a while, please. Let's be commonplace. I must change my dress."

When they went down to dinner Nelson was not there. Fannie wondered if he knew that she was to be there. But no one else wondered, only Julia looked anxious. And the quiet, orderly meal went on.

Mr. Reed was smiling and gentlemanly. Mrs. Reed was dignified and attentive. The girls talked, and tried to appear as if it were all right. And nobody asked "Where is Nelson?"

After dinner the evening was filled up with visitors, for all the girls had known that Fannie was coming, and hastened to greet her. First of all were Ida and Palmer.

"Always together, and so happy in each other," Julia said to herself with a sad heart.

By and by fluttered little Maggie, whose father, at the door, said, "Don't stay late, my girl."

Then came Sophy and Ned, with Anna and Ellen just behind, proclaiming how long the "devoted young housekeeper" had kept them waiting.

It was a merry little gathering, full of talk and laughter. Recollections of "old times," talk about the changes that had come into some of their lives, and plans for the Winter filled up the passing moments.

"Has Nelson gone out?" Ned asked after a while.

"He hasn't been in yet," Julia replied, trying not to show that she was unhappy about it.

"Nelson is getting to be a great business man," said Palmer, breaking in with his pleasant voice on the little pause that followed; "but you see, Fannie, that Ned and I are just as easy to be had as ever."

Then he began to tell some of his college stories, full of boyish fun. And nothing more was said about the absent Nelson—noting more until the company was gone, the lights out, and Julia and Fannie were together upstairs.

"I am afraid he doesn't care for his home as he used to," Julia said, sitting down with a listening look on her face, as she had sat on many a night, waiting for the sound of Nelson's key at the front door.

"Father and mother don't seem to worry;

they say a young man must have his own way. But Nelson never will tell me where he goes nor who he is with; and he even gets quite rough with me sometimes when I question him. And I can't afford to lose him so."

Julia did not stop for Fannie to speak, but went on impulsively with all she had to say.

"I thought if I could make home more attractive, so that he would like to be here. But there is only myself, and I don't exactly know how. And then I thought of you. I knew you were a good sister, for I have heard Alfred say so. And I knew you had learned a good deal at Cheswick; I saw it all when I was there. So it seemed to me if you would only come and help me we might make the old home such a place as Nelson wouldn't care to leave often. If you could show me how—get me started—help me through this Winter—I should feel stronger for the future, and should love you dearly for it."

The proud head dropped suddenly on Fannie's shoulder, as if its owner were tired with her quick little speech.

Before her friend could make any reply she lifted it again, and said: "But don't worry yourself with it now. Go to bed and get rested; and don't think me selfish."

"I don't," answered Fannie earnestly; "I think I can understand it; and I'm almost sure we can do something. Such a Winter as we shall make between us! But we won't talk about it now; good-night."

If Fannie did not talk about it, she lay awake for a long while thinking over it—thinking so earnestly that it seemed as if she could not get asleep.

At last she heard a door shut, and heard Julia draw a sigh of relief; and then she forgot all until the next morning.

(To be continued.)

FREE AND OPEN CHURCHES.*

"Yea, the sparrow hath found her an house, and the swallow a nest, where she may lay her young, even Thy altars, O Lord of hosts, my King and my God" (Psalm lxxxiv. 8).

I take as an illustration, not using as text, or pressing as argument, these words which we have sung this evening, and which suggest the great problem which the Free and Open Church Association undertakes to solve. The sparrow is the home bird, and of quiet habits, whilst the swallow is the bird of wandering wing; and what we want to do is to gather into the house of God those who have not strayed from home, and not to thrust them out in order to make room for others who are more difficult to bring in; who by the impulse of their natures have gone far away from home; so that, speaking literally, all may lay their young by the altars of God; that is, bring their children here to train them in the nurture and admonition of the Lord. Now, the very names of this association indicate to us at once its objects, and at the same time disclose a very great and high purpose, because they are words that in one sense are Divine. Freedom and openness are attributes and qualities of God. It is enough to say that He alone is free in the sense of unlimited powers. And they are attributes of eternity and heaven. When we remove the metes and bounds of time, what is left unlimited and uncontrolled is eternity. Heaven is eminently free and eminently open—free, in

* A sermon delivered at the anniversary service of the Free and Open Church Association at St. Paul's Cathedral, July 15th, 1878 (from the shorthand writer's notes).

that it cannot be purchased by money—free and open, since Christ in His typical character as the greater Samson, threw down the gates of Gaza, and opened the kingdom of heaven to all believers, bearing upon his shoulder the cross, the key of the House of David, and opening, so that no man can shut.

Speaking, as I desire to speak to-night, partly for and partly to the Free and Open Church Association, I ask you to let me say a word about the open church idea, which means many things. It means, first of all, that the church shall be unpewed, unbarred, and unlocked; but it means also that it shall be open so as to be used. Our houses of business are open six days in seven, and yet the houses of God are only open one day in seven. How can we call that the house of *prayer* which is open only one day a week for the rendering of any service to Almighty God? Where are the traditions of the Holy Catholic Church if such a state of things is to exist? We have to thank God in America for two things at least in the Church of England; and these are, the maintenance of the daily service of worship, the matins and the even-song, and the continuance in the English cathedrals of the choral service. I beg you to consider—because I am sure it is within the scope and purpose of this association—and to realize how important it is to make free the house of God that we call the house of *prayer*, and to use it for the daily offering of sacrifice, from the rising of the sun to the going down of the same. Of course the purpose of this association, in gathering in men, women, and children from the crowded streets and lanes of this great city, is, that they should be not curious gazers, but reverent worshippers in these sacred walls, withdrawn for a moment from the noise and turmoil of the outside world. I believe the daily opening of churches for prayer to God, and the daily public rendering of praise to God in the open churches of England—and, I thank God, to some degree in America—are objects well worthy of the prayers and efforts, and well worthy, I think I may say now, of the thankful acknowledgment of the Free and Open Church Association. For instance, dear John Keble's words are almost accurately true of this great cathedral service, and the service in my own cathedral chapel:

"Our matins meet your evensong,
And the dread Offering all day long
All prayer, all duty blends."

Now speaking, as I believe we are desirous of dealing with this question, rather of the deep principles involved than the mere external doctrine as to seats and pews, I ask you to bear with me for a moment while I remind you that "free" does not in this sense of the word mean what is commonly called "cheap," for that is not intended to be conveyed either by the name or efforts of this association. We are concerned in our efforts in this great work to put these things in their right relation, and not to say to the unsaved, unconverted man, "Pay something, in order that you may hear the Gospel," but rather, "Hear the Gospel, that you may know the privilege of giving to Almighty God." It is needful for us sometimes, I believe, to bring this matter clearly and distinctly home. Free gifts! What is so free to-day, for instance, as the glorious sun shine, or the water that is freely ours, and flows from the brooks that run amongst the hills! And yet we know that we are not content to rest upon the fact that the gift of sun shine will come to us, and therefore with effort

and at expense we concentrate—no, let me not say *we*, but God has done it for us—in those marvellous mineral substances which we gather out from the coal-beds, the extract of sunshine that God has given to be the warmth of wintry days. It is equally true of water, and the medicines, with their healing powers, that by effort and at expense we make them of profit and value. I want you to go a little further, to see what the principle is that lies at the bottom of this association. It is not merely that we ought to give to God, but the Free and Open Church Association is founded upon the elementary principle that underlies the whole relation between man and God of freewill offerings to Him. Now I do not go back for this to that old statement with which we are so familiar as to the old Jewish tithes, nor to the incident so often impressed upon us of the example of Cornelius, "who gave much alms to the people and prayed to God always." I go even further back, and I ask you to remember that when our Saviour Jesus Christ, in His great act of worship—for that is what His sacrifice on the cross was—shed drop by drop of His precious blood, He taught us this great lesson, that free giving of our substance should be always associated with the offering of our worship to Almighty God. It is the apostle's rule that every one, according as God has prospered him, and each according to his ability, should, on the first day of the week, lay by in store that which he shall offer to God, in that great act of worship, the Holy Communion. Now let me ask you to put away from your minds the base and impious imagination that the gifts of God can be bought with money, especially when one remembers what the gift is, and that it is a paltry amount of our perishable money which we propose to give as an equivalent for the Gospel of the Lord Jesus Christ, the holy sacraments, and the privilege of worshipping God in His free house.

Now let me speak again as to the objects of the Free and Open Church Association, and let me say that we are contending for principles and not sentiments, and that the principles for which we contend are—stated in the plainest possible every-day English—that when a body of men build a church, and, by the solemn act of religious consecration recognized in the act of the chief minister, set apart the building for the worship of God, it is inconceivable that they shall proceed to take away what they have given, and, for a money value, assign to any human being in the world the right not only to occupy, but to keep empty, so many square feet in that church which has been dedicated to Almighty God. That is the principle, I suppose, upon which the Free and Open Church Association proposes to act—and this allotment of a certain portion of the house of God, not for the use but for the abuse of one man or set of men; not for the accommodation of one man or set of men, but for the exclusion of every one else—is brought about by various plans, which differ in their degree of violation of the Christian principle. We have in our country, I am sorry to say, not only a system of annual renting, from year to year, of seats, but a system of building churches on joint-stock principles, the *givers* taking stock-receipts in the pews they *own*. We have besides a system of the appropriation of certain seats to certain individuals, and this society, as I understand, says, any proceeding by which any

portion of the house of God can be assigned to any one is wrong. In principle I cordially agree with that. I do not believe there is any proceeding which could be devised for the exclusion of any individual from the house of God that does not partake, at any rate, of sin. It reminds us too much of what St. James said as to respect of persons: "For if there come unto your assembly a man with a gold ring, in goodly apparel, and there come in also a poor man, in vile raiment, and ye have respect to him that weareth the gay clothing, and say unto him, Sit thou here in a good place; and say to the poor, Stand thou there, or sit here under my footstool, are ye not then partial in yourselves and become judges of evil thoughts?" That which should distinguish the house of God from every other house in the world is that it is the place in which rich and poor meet together, because God is the maker of them all. I told you just now that there are two things for which we have to thank the Church of England, viz., the daily offering of worship to God and the continuous freedom of access for private prayer secured by a free and open church; and I say again there are two other things for which our thanks are due to the Church of England. One is the truth to which the parish churches have always borne their silent witness, that every parishioner has equal right to a seat in his parish church; and the other is that there shall be in every diocese one church at least which is free and open to every soul within the circle of the bishop's see; and if I may venture to say one word about this matter, it shall be this: that slowly as the good work of reformation seems to go on to those who are anxiously looking, there has been wrought out within the memory of living men so much in the matter of free seats, and of frequent and reverent services, that we may well say, What hath God wrought?

Now I want for a few moments to turn aside from speaking for, and to speak to, the members of the Free and Open Church Association. I have said what I believe to be true, that the cord which binds these Christian men is not sentimental interest in some favorite theory; and therefore because it is principle and not sentiment, they can afford to be patient and collected in the enunciation of their principle, and have no need to be impatient or violent in their denunciation of people. I speak now in my character of a bishop in the Church of God, looking round and taking in a larger circle than comes within the scope of most men. I want to say a word for those who are not yet clean escaped out of either the bonds of ignorance or indifference or inappreciation. I have a certain right to speak on behalf of the Free and Open Church Association. I began my ministry in the priesthood twenty-five years ago in a little free chapel in my father's cathedral town, which I dedicated to St. Barnabas for two reasons: First, because I wanted to do the Church's work in a free church, and, like the "son of consolation," minister everywhere; and next, because I wanted the people to imitate his example, who, "having land, sold it, and brought the money and laid it at the apostles' feet"; and I shall end my ministry, when it pleases God, sooner or later, in my own cathedral, in which it is declared that "seats in the cathedral shall be forever free." I shall not be considered in any sort of sympathy with men who are either opposed

or indifferent to this principle if I say that it seems to me that we should be gentle, and cautious, and reasonable in what we say and do. If there is any man to-day who is ready to give up the system of rented pews for the system of free and unappropriated seats; if there is a man anywhere to-day who is willing to make a portion of his seats free and not all; if there is a man anywhere to-day who is willing to multiply the services in his church and make them at certain hours of the day free to all, then I say let us welcome that man as a help, and not look down on him as half-hearted in his adhesion to a principle. It is not fair to say that because a man who has been blind only sees "men as trees walking," that therefore the fingers of the Master have not touched his eyes. It is not fair to say because a man who was dead can only sit up and speak, that the voice of the Master has never sounded in his ears. There are little beginnings out of which great things come. Let me remind you of the Eastern legend concerning Abraham, who, when he was sitting in his tent, saw a pagan paying his devotion to the setting sun, and in his indignation drove him from his sight. The legend is that Almighty God spoke to Abraham and said: "I have been patient with this man for threescore years and ten; cannot you be patient with him for a single night?" You remember how the prophet in the old time cleansed Naaman of his leprosy, and the illustrious leper asked whether he might bow his head when he entered the house of Rimmon with his master. The prophet did not say go, but he did not say you must not go. He preserved a silence which is eloquent to us, and teaches us that we must be patient with half-converted people, who are gradually coming out of ignorance into knowledge, rather than let some impatient word of ours destroy the work that God has done. Let it be true of us, as of our Divine Lord, "A bruised reed He would not break, and the smoking flax He would not quench."

And one other thing let me say, not as an outsider, but to myself and to all the members of this association, for I am a vice-president of a sister association bearing this name in my own country. I believe there are certain things that Christian men and women must set themselves to get rid of besides the wooden barrier that is called a pew. I suppose there never was such an example of a free and open church as God's own temple at Jerusalem. I read in the Gospel story my Master's parable about two men who went up into the temple to pray, and the one was a Pharisee and the other a publican. Do we always know how to use the application of that story to our own good? When the Pharisee took that high seat in the synagogue he took it not by virtue of his pew, but by the vice of his pride. When the publican took that lowly place he took it not because it was assigned to him—he was not likely to have been a poor man—but he took it because of his inbred humility. But I want you to remember that there is a pew system in the human heart; that is to say, there is inherent a spirit of exclusion and a spirit of selfishness which will build up some sort of a barrier in the house of God even when the Free and Open Church Association has swept away every wooden pew in every house of God in Christendom. How much better it would be that encouragement should be given to those who are beginning to speak or beginning to see

men as trees walking. Be careful what you say, lest the spirit of the Pharisee enter into the humble heart of the publican. What we want really is to realize more and more the truth of the double brotherhood of all humanity, made of one blood, and redeemed by One Blood. If we could realize this, it would leaven all society, lifting us to a higher level, and throwing off, as yeast does in the process of fermentation, impure and corrupt things. It would lift us to a higher civilization; it would do away with the strife between capital and labor; it would spread the Gospel further than it has ever gone; it would make God's house the house of prayer for all people; it would undertake not to exclude any, but to attract all into this house which our Father built for all His children—not only for the elder sons who stay, but also for the younger sons that stray; and so it would make each house of God upon the earth—yea, it would make this earth itself—like that many-mansioned House of our Father which is in heaven, of which this word is absolutely true, that no man is shut out from it, or ever has been, except that one who has been cordially invited every day and at every hour, and sought for in the highways and the hedges everywhere, but who, in spite of all these entreaties, *will not come in.*

INTERESTING ASPECTS OF MODERN JUDAISM.

There was recently held in Southport, England, a conference on Jewish missions, when the Rev. Mr. Wolkenberg read a paper on "The Intellectual Aspect of the Educated, and the Moral and Spiritual Condition of the Uneducated Jew."

We are indebted for a copy of the address, the principal portion of which we give below, to the Rev. C. Ellis Stevens, secretary of the New York Church Society for Promoting Christianity among the Jews. Our readers will agree with us that it is a paper of rare value, deeply interesting, and giving a satisfactory explanation of the moral and spiritual condition of the Jews of our own day. His statements are verified by some long notes, with citations from Hebrew authorities, which we omit.

Traditional Judaism had for its basis unreasoning faith in its authors, and blind obedience to their dicta. Humanly speaking, it was of vital importance to the preservation of the Jewish people that the authority of the rabbis should be placed on a higher level even than that of the Scriptures. The nation had been completely stunned by the destruction of the centre of their religious worship. Unparalleled as the calamities were which attended that event, by far the most terrible of all was the radical disorganization of their religious system. However deep their moral and spiritual decay, they had always been all the more scrupulous in the observance of the forms and ordinances which were *essentially* connected with the daily services in the temple; but now the religious pulse of the people ceased to beat, as it were, with a suddenness most appalling. Overwhelmed with unutterable confusion, and convinced at last by the Roman legions that the predicted supersession of the old covenant and the introduction of the new one had come to pass, vast numbers of Jews joined the Christian Church, and many others, yielding to despair, lapsed into heathenism. The rabbis were terrified at the prospect of the nation's extinction, which became more

imminent after the last hope of an immediate restoration, raised by Bar-chochab and his famous coadjutor, Rabbi Akiba, was quenched in torrents of Jewish blood. We hear little of the Sadducees in those days. They, like Josephus, and like their rationalistic descendants of the present day, would, in times of adversity, readily bend before the storm, and leave their deluded votaries to shift for themselves, or to follow their example. But the Pharisees, to their honor be it said, stood up in the breach, and collecting the miserable remnants of the nation around them, tried to infuse new life into them. The Mosaic system was irretrievably destroyed; but the foundation of Rabbinism had already been laid before. It was only necessary to consolidate it, to give it shape and form, and to claim for its living exponents still higher authority than that enjoyed by the written law; since the latter might be easily misunderstood, and the study of its conditional promises and denunciations might confirm the people in the belief of their utter abandonment by God. Judaism then reappeared in a new aspect, adapted to the exigencies of the times. It represented God as mourning over the dispersion of His people and the desolation of Zion. It held out a glorious future for Israel, and consigned all other nations to everlasting perdition. Shut up in its own rigid exclusiveness, it breathed a spirit of implacable hatred and revenge against the heathen and Christian oppressors of the nation. Unable to retaliate openly for the wrongs inflicted by their ruthless tyrants, it had recourse to the only expedients at the command of an outraged and enslaved people. It legalized falsehood and secret spoliation in Jewish dealings with Gentiles. It even went so far as to exclude the latter from the pale of humanity; it looked upon them as a sort of intermediate species between the brute creation and the *genus homo*, and mitigated with reference to them the offences committed by Jews against the Mosaic and Rabbinical code of morality.

Such was the nature of the traditional system which rose like a phoenix from the ashes of pre-Christian Judaism. However bold the occasional speculations of some of the subsequent rabbis may have been, no exercise of private judgment was allowed to any one else. Every other authority vanished in the presence of the infallible "lights of Israel," as the heads of the Talmudic colleges were styled, and reason was confined within the jealously guarded limits. Any other but commercial contact with the outer world of thought was strictly prohibited, and the religious and moral atmosphere breathed by the Jew was purely and exclusively Rabbinic. His nation was still the chosen people of God; all His favors were reserved for them, and only those Gentiles might hope to obtain some partial blessing who showed kindness to them. This Talmudic fortress, however impregnable for many centuries, could not stand its ground before the irresistible advance of the intellectual enlightenment and social progress which followed in the wake of the Protestant Reformation. Its foundations were imperceptibly undermined, and, before they were aware of it, the Jews in Western Europe were to a considerable and ever-increasing extent emancipated from the trammels of Rabbinism. And now with the dawn of intellectual light upon the mind of the Jew, his faith is brought into irreconcileable antagonism with reason and the con-

test unfortunately threatens to overthrow all belief in inspiration.

The religious position of the intellectual Jew has, in fact, become altogether untenable; and yet such is the peculiarity of his national relations, that he cannot openly and directly retire from it without severing the only tie which binds him to his people. He cannot possibly admit, without considerable limitations, the credibility of Moses and the prophets, and yet he dare not publicly deny it. As an illustration of the mental aspect of the educated Jew, let us see how the case stands with Christian believers in revelation. Accustomed to look upon the Old Testament as preparatory to the Gospel dispensation, we Christians can easily account for the extraordinary display of supernatural power in the long Biblical history of the Jewish people. We can point out its necessity, and the grand ultimate purpose—the redemption from sin and ruin and the regeneration of the whole world—which it was intended to serve, and which has also in great part been accomplished. Taught by our Saviour, we discover a deeper significance and a universal application in the law of Moses. The prophets stand before us in all their moral grandeur and sublimity, and the flood of light thus thrown by the Gospel upon the Levitical economy is so overwhelming as to hide completely from view the darkness which still hovers over such incidents as the total extermination of the Canaanites, and other features of the Old Testament, which form the butt of the infidel's attacks.

But how entirely different is the point of view in which Moses and the prophets appear to the reflecting Israelite! His difficulties are simply insurmountable. To his mind there is not only nothing that is striking and worthy of a Divine revelation in the morality of the Old Testament, but much that is positively repugnant to the principles of common justice. However flattered, for instance, he may feel by the national election of his people, he cannot conceal from himself the fact that, as from a Jewish point of view, which regards Christianity in the light of an aberration from Judaism, that election has been attended with no benefit to the world at large, it is altogether at variance with the universal goodness attributed to God by reason and Scripture. His perplexity increases as he fails to discover the realization of its objects, if, indeed, he can find any object at all in the Divine election of his people, who in everything that constitutes the happiness of a nation have always been, and still are, far behind the Gentiles, who, according to his view, were unaccountably left in utter darkness. More than this. The only object which can adequately account for the necessity of any supernatural manifestation of the Deity is altogether wanting. There are few references to a future state in the Old Testament, and they have been disputed by Jewish commentators. The promises and penalties attached to the law are all of a temporal kind, and the Messiah—if he still believes in His personal advent, and not merely in a Messianic era—is, according to Jewish persuasion, to usher in a period of earthly prosperity and nothing else.

To escape from his dilemma, two ways are opened to the educated Jew. He must either embrace Christianity as offering the most perfect solution of all his difficulties; or he must declare open war against Moses and the prophets, and denounce them as impostors. But pride of intellect, the fatal example of

faithless Christian professors, and his own inherited prejudices, conspire to prevent his adopting the former course. And, on the other hand, his long cherished national aspirations—based originally upon a rooted belief in the Divine origin of the Hebrew Scriptures, and interwoven with every fibre of his being—could not at first be absolutely renounced without doing extreme violence to his inner consciousness. Even now, when this difficulty is being rapidly removed, any outspoken adoption of a purely deistic creed in opposition to all revelation, would at once exclude him from the pale of the synagogue, which, to accommodate that very class of Jews, is content with a mere *profession* of Judaism on the part of its members, and that not even verbal but only tacit. And why should he place himself in a painful position of extreme social isolation when the condition of avoiding it is so easy—the sacrifice of truth, which, “for the sake of the ways of peace,” has always been sanctioned by Judaism? To this peculiarity, therefore, in his social position, the logical inconsistency of Judaism, and the ease with which the synagogue, whether orthodox or reform, adapts itself to the exigencies of the age, is due that religious insincerity and want of straightforwardness which, more than any other vice, mark the character of the Jew, whenever and wherever he is brought into contact with the effects of Christian enlightenment, and not under the direct influence of the Gospel itself. It is that religious constraint which corrupts his heart, deadens his moral sensibilities, and blunts his spiritual perceptions.

Such being the intellectual aspect of the educated, it may easily be inferred what must be the moral and spiritual condition of the uneducated Jew. The traditional standard of morality, low in itself, but reduced still lower by external circumstances of an unusual kind, is now fixed by the logical and practical inconsistency of “enlightened” Judaism; and what was formerly the partial result of supervening impulse has now become the necessary sequence of an untenable system. Few among the intellectual, and none among the illiterate, Jews may be able to perceive clearly the demoralizing effects of their creed, but its influence is none the less baneful for their deficiency or want of perception. It is seldom that the patient has a distinct apprehension of the disease which undermines his constitution, but so far from being impeded, its ravages are rather aggravated by his ignorance of the nature and extent of its operation. Besides, unless unalloyed Scripture truth is substituted in its place, the mere renunciation of superstitious belief will leave wholly unaffected the moral and spiritual evils engendered by it. The mind may be intellectually enlightened, and the heart remain utterly unimproved. But what practical test shall we adopt for probing the moral condition of the Jewish people? Certainly not the absence or presence among them of those crimes which require boldness, daring, and open defiance of the law for their commission. This unwarrantable criterion has been repeatedly urged by the Jewish press all over the world, and tacitly admitted by the unreflecting Christian public. And what has been the corollary drawn from it? Nothing less than the moral superiority of Judaism to Christianity, and that in the face of the legalization by the former of polygamy, divorce, and a host of other evils, both social and moral, for whose partial suppression in some parts of

Europe the Jews are indebted to Christian legislation, and its enforcement by Christian authorities. The incompatibility of reckless violation of law with a state of political servitude and grinding oppression endured for centuries, has been prudently ignored by the Jews and thoughtlessly overlooked by Christians. The best test for Jewish morality is not the number of Jewish convictions, but the nature of the offences of which they are convicted and the social position of the convicts. These offences are almost invariably dictated by insatiable avarice, and characterized by such a shrewd evasion of the law that it is but seldom that the arm of justice can reach them. The recent trial for libel against the *World* newspaper, in which the prosecutors were non-suited, is far more reliable as an indication of the low ebb of Jewish morality than are the high-flown phrases and confident assertions of the Jewish press. It was instituted by, and it implicated a considerable number of, men of the highest reputation in the synagogue, some of whom aspirated to fill the office of the Lord Mayor of London. And one of them, in a letter to the *Jewish Chronicle*, plainly insinuated that his moral standard was not by any means lower than that of the united council of the synagogue, from which he had been expelled in consequence of his inconvenient notoriety. “The disqualification of the Jews,” says a correspondent of the *Pall Mall Gazette*, “is part of a measure for the better administration of railways in Russia. . . . The Jews have been much employed as inspectors of goods depots, and some of them have, as such, proved themselves untrustworthy. . . . They are disqualified, not for their belief, but for their morals—not *qua* Jews, but because, as a class, they are what travellers in Eastern Europe know them to be.” The legitimate inference deducible from these, and many other facts, which might be easily adduced, is plainly this: whereas the moral delinquencies of Protestant nations are more striking, but limited to comparatively small and neglected sections of the population, who repudiate every religious profession; those of the Jews are less apparent, but almost coextensive with the whole people, and more or less due to the baneful influence exerted by their creed. The honorable exceptions, which, it must be admitted, are not inconsiderable, especially in this country, are mainly the effect of the social and commercial contact between the better class of Jews and Christians.

It is scarcely necessary to dwell upon the spiritual condition of the Jews. The combination of a low moral standard with spirituality of mind is a monstrous conception, and does not deserve a moment's consideration. It has been reserved for superstition to unite deliberate neglect of the Decalogue with deep religious devotion, and examples of such a union are furnished in abundance by the purely orthodox Jews in Eastern Europe, and wherever else the mists of Jewish ignorance have not yet been pierced by the rays of Christian culture. But even this sort of spurious devotion has been banished from the midst of so-called enlightened Judaism by the alarming progress of scepticism and religious indifference among the masses. The more refined attendance at the reform synagogues secures at least outward decency and decorum in the performance of the services; but the very appearance of order is often wanting in the lower places of Jewish worship, where disturbances and appeals to the Christian

magistrate are not by any means of rare occurrence.

What is the lesson pointed out to the Church by this lamentable aspect of Judaism? Is the disease too desperate for the application of any remedy? We do not act on this principle in the case of our nearest relations. The greater their danger, the more do we strain every nerve to save them. That is what the Jewish apostles did when heathenism reached its lowest stage of moral corruption, and mankind seemed irretrievably lost. Moreover, unlike the primitive Hebrew Christians, the Gentile Church has no need to go in search of the Jews. As if to deprive her of every excuse, Providence has placed them in her midst, and, as it were, before her very door. Nor have our labors thus far been in vain. Thousands of Israelites have already emerged out of Jewish darkness into the light and liberty of the children of God, and the moral influence exerted by the Gospel upon the Jews at large has not been inconsiderable. Let the Church, then, awake to a sense of her responsibility, and if she will expend but half the prayerful energy for the spiritual enlightenment of Israel which the Hebrew apostles expended for the Gentiles, she will gather a still greater harvest of Jewish souls into her fold.

ON WOMAN'S WORK IN INDIA.*

BY MRS. WINTER.

The task of might is to-day delivered to weakness. With what eagerness would our commander, Bishop Milman, have seized on this opportunity of speaking for Indian women! What eloquence would he have poured into the appeal! "Yes, yes," were his last words to me, "I will do all I can for you; they cannot say we bring our wants often before them; only one bishop of Calcutta has ever visited England"; then he paused, as if reckoning up the supporters he could rely on, and added with sadness, "they are absorbed in Africa, and care nothing for India." He sank from the fatigues of a too rapid march, just a week before he was due at Delhi; he meant to make a last inspection of the little force there, so that, by taking the latest reports of its distressing weakness, he might call the more loudly for supplies of treasure and reinforcements. He has repeatedly stated his conviction that without the education and enlightenment of the female sex the difficulties of Gospel work and the conversion of Hindoos and Mohammedans seem almost insuperable. Perhaps nothing short of another mutiny will rouse England, deaf to the cries of her faithful sons.

My paper for the Allahabad Conference was an easy task, for it was written for my comrades in the field, a kind of camp-fire story of our little marches, our defeats, and the positions hardly won; now, sent home to recruit, we would fain spend our time in learning the use of new weapons, but being called to give our evidence, haunted by the faces of those we left hard pressed in the thickest of the fight, we speak, though with stammering weakness. When those in command of the home depot assemble a conference to consider the extension of the kingdom of Christ, we who have come home from foreign service

pluck up heart and know they must, if they talk of extension, have reserves of men and resources we did not know of.

"Onward" being then the watchword today, we may cast aside the past, only noting for our future encouragement the rapidity with which certain movements have been made even in the slowly-moving East. Dr. Duff, that noble heart worn out with many wars, said: "When I went to India first (in 1830) it was a great thing to get a pupil of respectable caste or parentage to come out to a school at all. It was looked upon as an absurd scheme—as a wild and visionary project—and a proof of downright folly to expect it; it was talked of as Thomas More's Utopia. They laughed at me, if I expected to get even one of the higher caste young men to come to me to receive instruction; it was the great influence of Raja Ram-mohun Ro^y that secured the first few pupils. If it had not been for him, I could not then have begun. I commenced my humble operations with five; but I said, I am ready to begin with one."

In 1858, only four zenanas were being taught; and for years we had to creep in with the consent of the head of the house, our visits a profound secret to the nearest relatives, and we were smuggled away before there was any chance of remark from prying neighbors—now in town after town the zenana pupils may be counted by hundreds.

In 1842 no bishop had summoned women to the war; when in that year a lady offered herself, Bishop Wilson replied, "I object on principle of single ladies coming out unprotected to so distant a place, with a climate so unfriendly, and with the almost certainty of their marrying within a month of their arrival. I imagine the beloved Persis, Tryphena, Tryphosa, Julia, and others who labored much in the Lord remained in their own neighborhoods and families, and that no unmarried female would have thought of a voyage of 14,000 miles to find out a scene of duty. The whole thing is against the apostolic maxim, 'I suffer not a woman to speak in the Church.'"

In 1873, three bishops (two of them have since been called from the Church militant) sound the trumpet call: "Give us women to educate, to nurse the sick in hospitals, to befriend the widow and the orphan, to occupy that wide sphere of charitable effort and devotion which only women of sacrifice can fill."

The Bishop of Madras, in his last charge, has drawn attention to the plans of a missionary whom the Church Missionary Society have put in charge of all the female education in a district of one and a half million; seclusion not being much in vogue in that part of India, he is constantly going from town to town to inspect the schools, and the people themselves seem quite content with native teachers. India, we must remember, is not a homogeneous country; in our part of it, the native women insist on being taught by European ladies, and no man is ever admitted into girls' schools. It has been well said: "If ever the Gospel stands in India it must be by native opposed to native in demonstrating its excellence above all other systems," but we have not yet reached that stage; therefore, "to distant and to her children ungenial climes, to lands of usage, tongue, religion wholly alien," we ask England to send the flower of her womanhood. And now, what

is the state of the little army beleaguering the fortress of unbelief, bringing up the siege train and digging trenches? The outlook is not just now hopeful.

And "if we look into the various labors carried on by ladies here, zenana teaching, missionary work, schools, etc., do we not see a sad waste of power? Plenty of zeal, energy, piety, self-denial, but no concentration. Every one hath her own psalm, doctrine, tongue, revelation, interpretation. Very little union and not too much sympathy. Hence the work done is far less than might be done even by the same agents, if carried on under direction and in accordance with rule. Attacks are made upon this or that evil according to the fancy of the individual warrior; a severe or a lax mode of life is adopted as may suit the taste, but not the health, of the worker; society is entered into or abjured according as the direction of the personal will may suggest. All this is loudly calling for remedy."*

But we must ever remember that "success is only the last term of what looked like a series of failures." When the temperance cause seemed lost, all agreed to call in the Church of England to the rescue. Hitherto, instead of entrusting the sinews of war to her own people, she has given through undenominational channels, and less of force and *elan* have been the result; the very fact of time being set aside at this conference for the subject shows, we venture to hope, that she is not content to let Romanists of every nation and Methodists from America leave her far behind.

What, then, is the model we would set before us? Kaiserwerth, with modifications and adaptations; and if it be objected that we have no Fliedners to manage such institutions, I would reply that God may work by lesser men and so make His power known. I would venture to suggest that in the new advance which the Church is about to make a few married missionaries of Indian experience should be chosen as leaders; the family life is the *beau ideal* of the Hindoos, and the unsatisfactory character of their own female *fâqueers* make those who have not seen anything of European society—that is, the great mass of them—suspicious of unmarried women. The married missionary would not only allay this mistrust, but he would form a link between them and the educated native gentlemen, whose help at every point is of the last importance. As idealists the zenana missionaries are of course exposed to calumny among Anglo-Indians, it would be his business to see that they give no cause for it. England has been called "the native seat of rank individualism and inorganic liberty," but these qualities are certainly highly developed among the Eurasians, and it is from their ranks that the larger numbers of deaconesses would have to come, "endowed less with a great power of will than with an enormous power of want," it would certainly be easier for them to work under a clergyman than under a mother superior. In a climate which is seven times as deadly to women as to men, why should not we take advantage of masculine vigor? how short is the term of service that the most devoted woman can give; why not turn to account the longer experience of men? He would never enter the schools for Hindoo and Mohammedan girls, but he would play an important part in instructing the zenana missionaries, both Euro-

* A paper read by the Rev. R. R. Winter of the Delhi Mission, at the 177th anniversary of the Society for the Propagation of the Gospel.

* Indian Church Gazette, March 30th, 1878.

pean and native, in divinity,* and Hindooism, and Mohammedanism.

And where should they live? Not huddled into his house to addle his brains by constant interruptions. Houses must be built for them. One of them must be the head in all domestic arrangements; they must live in common, and teachers of native languages, library, servants, furniture, and conveyances must be provided. Should they be paid? If they have relations dependent upon them they must be paid, though they would not work for pay, and might any day treble their income by accepting government instead of missionary employment. Of course the rapid extension of the work is hindered by having to provide salaries; but it would be still more hindered in the long run if our choice were limited to volunteer forces only. Those of them whose passage and training have been paid would be bound to remain four or five years; the others would renew their promises year by year. Ought they to adopt a dress? It would be a great help if they did. It would save time and prevent jealousy; and those Anglo-Indians who wish to ignore all Christian effort would be less able to do so if a distinguishable, but not a remarkable, dress were adopted; not that it is needed for their protection, for the people of India are a sober nation. Support during sickness or old age would have to be assured. I would earnestly plead for the endowment of these institutions. The English in India are most generous, but there are very few of them, and the work is best carried on in silence.

If I am asked what branch of the service most needs recruits, I reply, the *medical service*. The dispensary of a medical woman is like an idol's shrine; with such amazed and adoring thankfulness do they receive her help. In this work—

"The ancient grace

Of a pitiful heart, or a blushing face," is no clog to a woman's progress. I have known many women who have deliberately chosen to die rather than be seen by a man, and in cases of lingering sickness the numbers of those poisoned off by wearied-out relatives will only be known at the day of judgment.† I will only bring one witness out of hundreds as to this great need.

E. G. Balfour, Inspector-General of Hospitals, Indian Medical Department, in his report to the Hon. W. Huston, Chief Secretary to Government, Fort St. George, dated Fort St. George, April 16th, 1872, No. 116, says: "Of all the Mohammedan women, and of the women of the higher castes of the Hindus who adopt the Mohammedan custom of seclusion, but a very small part have received the benefit of the medical knowledge which is available for their sisters in Europe and America; and I estimate that of the 100,000,000 of women in India, at least two thirds of them are, by their social customs, debarred alike from receiving the visits of a medical man at their own houses, and from attending for gratuitous advice at the public hospitals and

* The importance of a right faith cannot be overestimated in this work. If, on the one hand, as ultra Calvinists they destroy the unity of God by talking of "the merciful Son appeasing the wrath of the angry Father," or, if, on the other hand, they give undue reverence to the blessed Virgin, and need the help of pictures and images in their devotions, they alike cast stumbling-blocks in the way of Mohammedans searching into Christianity.

† "The government observes that the inspector-general, Madras, is of opinion that incessant pain, unrelieved by medical aid, is a strong incentive to suicide amongst native women."—*Government Report for 1875-1876.*

dispensaries. Great as are the social changes now in progress, the most ardent mind cannot hope that such prohibitory customs will be departed from within the next hundred years; and, therefore, to send amongst those classes women educated in the medical art seems to be the only means of providing them with scientific medical aid."

The practice there is very different from any that would fall to the lot of an Englishman at home, and the training would have to be different. The natives try their own systems of medicine, and as a last resort fly to the Englishwoman; a succession of bad and often hopeless cases is the result. In reeking, undrained Indian cities, in the blazing sun, in the chills of night, the medical missionary "is Christ to the poor and needy." Instead of putting medical women at stations one thousand miles apart, I would place them in selected areas, like a line of forts; they would thus, in epidemics of cholera or fever, be able to join forces, or relieve each other. There are millions of women in whole districts of country who are quite untouched by zenana teaching; but the most bigoted are often driven by stress of sickness to call in the medical women, and thus for the first time realize English sympathy. In their grinding poverty, is their contact with Western civilization to be at the outset hindered by their only meeting women who have gone out hoping to make fortunes out of their misery?

But all have not the gift of healing. We want at the present moment women to train the Eurasians to lives of charity. We could not blame these descendants of Englishmen if, after the arrogance and scorn with which we have for scores of years treated them, they joined forces with the natives against us. Their knowledge of native dialects and their extraordinary patience mark them out as destined to play an important part in the education of native women. They have afforded many striking examples of the elevation of character wrought "by a life wholly given to praising God, and serving Him in their neighbor." But time presses, and I am ordered to illustrate the work that is going on throughout North India, by describing that carried on by the Delhi and South Punjab Zenana and Medical Missions

they conduct a boarding school for native Christian girls; a small training class for zenana missionaries; two day schools for Eurasian children; an industrial school for poor Mohammedan women; a refuge for the fallen; two normal schools; day schools for Hindoo and Mohammedan girls; and the most trying of all, house-to-house teaching in zenanas. These institutions have been carried on silently and steadily for many years. The Rev. T. Skelton opened girls' schools in Delhi nearly twenty years ago. In 1863, having had some years' experience as a volunteer in Calcutta, I happened to introduce the zenana system of teaching. The present staff consists of fourteen European zenana missionaries; ten native Christian mistresses; four parochial mission-women; twenty-six Hindoo and Musulman female teachers; and we have a small but active body of associates European and Native, Hindoo, Christian, and Mohammedan; warm-hearted women and busy men, who grudge no time or pains.

The native teachers are not gathered together to live in community, but are left to the protection of their own homes.

The medical mission was established in 1867. The lady in charge trains women as nurses; has a dispensary for women and children (attended last year by 6,010); and she has patients in their own houses (last year over 1,000). The thermometer now in Delhi is 96° in the house and 114° in the shade; but the house of rest in the cool of the Himalays is only twenty-four hours distant, and those who break down are hurried off to it, always against their will, for they love their work. The languages required are Hindi, Hindustani, Bengali, and Persian. A knowledge of Arabic gives influence, and one of our staff has begun to learn it. To turn from human to financial interests, the cost of the Delhi and South Punjab Zenana and Medical Missions is £2,500 a year; the endowment * is only £48 a year; † the government and municipalities give about £800; fees bring in about £200; the Ladies' Association, Society for the Propagation of the Gospel, most generously grant £600; the women of Delhi send them boundless thanks—without their help the whole work must have been given up long ago. Their plan has been to give as much as they could, and ours has been to make it go as far as it could. Our interests, therefore, have been one. The rest of the money, about £900, has to be painfully raised by voluntary contributions. For the extraordinary expense of building, Bishop Milman and Bishop Johnson secured the noble help of the Society for the Promotion of Christian Knowledge.

While people in England are looking with impatience for the day "when the men will pull down the shutters of their zenanas and throw open the doors of their inner apartments," ours is the more difficult task of educating the women for a brighter future, and of guiding our native Christian women, whose conduct on emancipation is most narrowly watched by the leaders of native thought through this trying time of transition. The work we have seen is difficult—and the *reward?* May we not say to those who labor for this cause, whether in England or in India, "I have nothing especial to offer to any one except especial sorrow and trouble if they try to do special good."

* Given as a thank-offering by some who escaped in the mutiny.

† Some native schools in Bombay educating 800 boys and 800 girls have £110,000 invested as endowment.

The ladies of our mission prepare the female candidates for baptism and confirmation. They hold Bible classes for the native Christians and prayer meetings in low-caste villages, which are attended both by Hindoos and Christians. They teach in Sunday schools;

CHILDREN'S DEPARTMENT.

ON THE HILL-SIDE.

"Oh Nellie! Just look at this little brown east running along. What is it? a cat?"

"No; of course not. A cat wouldn't come way up here. I guess it's a woodchuck."

"Now, Lydia, I don't think so at all, for I saw a woodchuck once in a trap, and it was twice as big as that little thing."

"Maybe this is a baby one, Nellie. Let us watch it, at any rate, and see where it goes."

And the two girls stood silently looking on as "it" ran about among the daisies. Overhead a blackbird whistled sharply; "it" sat up on its haunches, motionless for one instant, as it looked about for any intruder, then scudding swiftly to its hole, it disappeared from sight. Lydia, who had been standing on tip-toe eagerly watching the little creature, drew a long sigh of relief and pushed back her hat from her forehead.

"There, it was a woodchuck!" she said positively; "nobody else digs holes."

"Are woodchucks people, I should like to know?" said sceptical Nellie. Lydia stared at her, but would not trouble herself to answer so absurd a question.

"Oh, isn't it lovely up here?" she asked, as a soft Summer wind swept down the hill-side, over the clover blossoms, and rippled lazily across the wheat fields down in the valley below. It was lovely, truly, in the clear light of a fair July day, and careless Nellie began to make plans for a morning's pleasure, forgetting the long table full of unwashed dishes at home. She did not

think either that mamma was already out in the sunny garden picking a great basketful of peas for dinner, and another of currants for tea; that baby would soon be fretting for his morning nap, missing the heedless sister who should have rocked his cradle.

Late strawberries still lingered on the edges of the woods, in shady, damp spots by the brook-side, and large wild raspberries began to redder by the stone walls. The old maple by the stile had extremely interesting tenants; from a hole half-way up its huge trunk a tiny whiskered head now and then emerged cautiously, and the small housekeeper, sitting on the lowest bough, would scold and chatter at Nellie and Lydia, evidently well aware that they had no business to linger near her home. Madame Bunny was rather uneasy about these loud-voiced interlopers; one of whom had actually, to her great dismay, flung a hat and sack down close to the great rock under which she kept a store of last year's nuts. She eyed them very impatiently indeed, and informed her funny little sons that she was quite certain they were naughty children, who would presently come to grief.

Somewhat higher up on the tree a sound,

snug nest held a couple of quarrelsome young birds, whose bare heads and gaping yellow beaks were visible whenever their anxious mother came flying back to them, with worm or bug for their breakfast.

"Greedy little pigs! I won't stay here any longer to look at them!" said Nellie at last, in great disgust, as the two bird children fought so fiercely for a particularly inviting brown-shelled bug, that it fell over the edge of the nest, and down to the ground, so that neither of them got it. They both squalled very indignantly at this, but it could not be helped; the bug was gone out of their reach, and as the tired but patient mother flew away in search of another dainty morsel she chirped a soft reproach.

"I shouldn't think she'd want to do anything more for such little selfish plagues, should you, Lydia?" said Nellie impatiently. She quite forgot her own similar proceedings the day before, when she abruptly snatched away from poor baby the last cookey in the house, giving the patient little fellow in exchange an old dry cracker. Lydia only laughed.

"Come, Nellie, have you got anything to

look and see if he intended swooping down on any chickens in his way. A dozen red calves were running aimlessly about and kicking up their clumsy little hoofs in the broad green field near the stile. And before all these delights were exhausted, Lydia appeared walking deliberately up the path across the meadow.

Happy Lydia! She had no dishes to wash, no cross baby to rock to sleep every morning, no long seam to sew up before she could be released and run off to play. So thought Nellie; but Lydia would have been very willing to rock the cradle for the sake of the little brother who slept under the blue myrtle down in the grave-yard, and often envied Nellie. But by this time Nellie thought mamma would surely have washed the dishes herself, and baby would be asleep, so it would do no good for her to hurry home. She would get there in time to shell the peas and set the table, and that would answer; and entirely forgetting the nutmegs in her torn pocket, she joyfully assented to Lydia's request, and they started on their ramble.

It was very successful. Red and fragrant the raspberries hung on their vines—great cones of luscious sweetness; and neither Nellie nor Lydia minded their stained finger ends and scratched smarting hands, as they plunged into the thickets of wild roses and elder, through which the raspberry vines tangled themselves. Up and down they wandered, laughing and happy, and first one nutmeg, then another, rattling out of the paper, then through the torn pocket, was presently hidden from sight in the tall grass, until none were left.

Nellie did not suspect it, however, busily engaged in filling a large leaf with the ripest and reddest berries to take home to mamma and baby as a sort of peace offering.

By and by the curious calves came close up to the wall, in their desire to know what was going on now, and Nellie succeeded, after a little coaxing, in getting near enough to stroke their broad gentle faces and talk caressingly to them. So one hour slipped by, then another, and the far-off factory whistle blew. It was noon! And there Nellie stood, on the hill-side, a mile away from home, from theunset table, and from waiting vexed mamma. She began to be very uneasy, and gentle Lydia, pitying her, said consolingly, "Oh, never mind, Nellie. We'll hurry home now as fast as we can, and you won't be very late I'm sure."

"But I don't know where I left my hat and sack," said Nellie rather crossly.

"I'll help you look for it, dear, so don't worry any more. Here are your raspberries."

And Lydia handed Nellie the berries which she had been holding for her while the calves claimed her attention. Shy Lydia was just a little afraid of the frisky creatures herself,



ON THE HILL-SIDE.

and could not be persuaded to touch them, or go very near their trampling uneasy hoofs. Nellie took the leaf, but she carried it so heedlessly that more than half the berries dropped out as she hurried through the daisies, to one flat rock after another, looking in vain for her hat and sack.

The sun was not shining so brightly now; the butterflies must have been taking their afternoon nap, for not one was to be seen. A dark ugly-looking cloud was rapidly coming up from the west, and the edges of all the leaves began to roll up white, as the wind blew through the trees with a sudden wild rush, very different from its soft murmur in the morning.

Lydia was beginning to be worried too; a shower was coming up fast, she could see, and she was very much afraid of the lightning.

"Oh, Nellie, do stop, and try to remember what you did with your hat!" she said, at last, entreatingly, after Nellie had hunted round the same rock again and again in her fruitless search. Nellie was decidedly cross by this time.

"Go home if you are afraid, and leave me up here all alone," she said. "I sha'n't stir one step from this lot until I find my hat."

Lydia had no idea of leaving her, so she said no more, but went on searching for the hat, though tired and hot, and frightened as well, as an occasional low muttering of distant thunder echoed among the hills. They searched all the hill-side to no purpose, then went into the wood, where the gray flat rocks lay very close together. Nellie declared at last that somebody had carried off her things, and that it was of no use to look for them.

"How could they," said sensible Lydia, "when we haven't seen a soul?"

And all the while Madame Bunny sat on her bough, watching with one tiny bright eye the missing garments, as they hid her storehouse from sight. At last, after a tiresome hunt, Lydia spied the hat behind the rock, and gladly enough Nellie seized her treasures, and the two hurried down the hill-side. But fast as they ran the shower came up even faster overhead, and long before they reached the foot of the hill, big drops of rain began to splash on the leaves.

Nellie proposed taking shelter in an empty barn by the road-side. Lydia at first objected, longing to be safe at home; but before they reached the barn the rain fell so heavily that she was willing to follow Nellie, and sit down disconsolately enough on the hay.

It rained a long, long time, or so it seemed to the frightened dinnerless children. Lightning flashed athwart the valley, and sharp rattling peals of thunder crashed overhead, echoing from hill to hill, while through it all the rain poured steadily down.

"Oh dear me!" quoth sorrowful Nellie, "I do wish I had gone home and washed the dishes this morning. I wonder if baby did cry. I think mamma might take an umbrella and come out after me. She knows I'm afraid when it lightens so hard!"

And Nellie cried a little, wiping her eyes on her pink calico apron, in default of the handkerchief which had quietly dropped out of her pocket with the nutmegs.

"Oh dear me!" she sighed again, "I do wish I had sewed up that mean hole in my pocket when mamma told me to. Now I've lost every one of those nutmegs, and my new handkerchief too!"

And she cried again, feeling very thoroughly

aggrieved and ill-used. Lydia could not help crying for company. The empty barn was such a dark, dreary-looking place to stay in for nobody knew how long. Through all the dashing rain on the leaky roof, and the wild sweeping of the wind, she was almost sure she heard steps outside, or in the obscure corners. Perhaps some thief lurked unseen in those mysterious corners, who would by and by dart out upon them. But Lydia only cried quietly, saying not one word to sobbing Nellie of her fears.

And only a little way down the road was the white house where one mamma sat by the window, uneasily watching for her little girl, and near it a smaller brown one, where another mamma lay on the bed, and worried over her naughty daughter.

The unwashed dishes still filled the long table; peas and currants stood in their baskets, unshelled, unstrung, and baby, waking at the first loud clap of thunder, cried fretfully in his cradle. Mamma was too ill to soothe him to slumber again.

But at last the rain ceased to dash on the barn roof; the thunder growled farther and farther away; the heavy clouds parted, and sunlight again shone out over hill and valley. Nellie and Lydia sprang to their feet and left the barn with great delight. They lost no time in hunting for raspberries now. Fast enough they hurried along the muddy road, parting very willingly at Lydia's gate, while Nellie went on, rather more slowly now, it must be confessed, to her own.

"Is that you, dear?" called a faint, tired voice from the bedroom, as she entered the kitchen.

"Yes, mamma," said Nellie, reluctantly going to the bedroom door. How white and sick mamma looked, lying there alone. Nellie's conscience suddenly woke up from its long morning nap.

"I'm so sorry, mamma," she said, crying in good earnest now; but it was so pleasant out on the hill-side, with Lydia, and I do so hate to wash dishes, and I did mean to come back in time to help you get dinner."

Mamma understood in that confused sentence the whole story of forbidden pleasure followed by fright; she only stroked tenderly the disordered head bent down so close to her as Nellie sobbed on her pillow.

"Never mind, dear," she said gently; "you can make up for it now, for I can do nothing more to-day. If you had been here to pick the peas I should not have grown so much worse, but now you will have to do the best you can without me."

And repentant Nellie, ashamed and sorry, spent the long sunshiny afternoon in the hot kitchen without a single murmur. Patiently she took up one neglected task after another until all were done at last, and well done, and the sunset rays flushed into a quiet, prettily-ordered kitchen. Baby, chattering on the floor, tried again and again to fill his dimpled hands with the glittering yellow bars, and Nellie, watching him, did not think of envying butterfly or squirrel, or even the fortunate Lydia.

SUNDAY EVENINGS WITH THE CHILDREN.

Twenty-eighth Evening.

BY THE REV. JAMES WELLS, M.A.

Bethel owes its name and charm to the most wonderful event in the life of Jacob. Before Jacob lighted upon it, Bethel, or Luz

as it was then called, was only a bit of moorland on the highway to Egypt. He was flying northward, as you remember, to his uncle's in Padan-Aram, after he had cruelly cheated his father Isaac and his brother Esau. As there were very few people in the country then, he had to sleep in the open air all night. "He took of the stones . . . and put them for his pillows." Notice that it says stones and pillows, for he made a bed for his body, not one pillow for his head. It seems strange that he did not sleep on the soft grass; but there was a reason. The writer of a book called "Through Norway with a Knapsack," tells that, when he had to sleep out, he never slept on grass or the heather, but always on stones. Lying on the ground draws all the heat out of the body, and gives none back, and so the sleeper soon grows numb with cold. But stones under the sleeper grow and keep warm, and make the body pretty comfortable. Jacob knew what he was doing when he took stones and put them for pillows, not only for his head, but for his whole body. With them he built his bed. I daresay he had often slept on such a bed before, and as he had travelled a long way that day, he was soon sound asleep. But though his eyes were closed his heart waked, and his heart's eyes saw wonderful things. "And he dreamed, and behold a ladder set up on the earth, and the top of it reached to heaven; and behold the angels of God ascending and descending on it." Jacob's dreams, like yours, were shaped by his thoughts during the day. As Jacob turned his back upon Isaac's tent his heart was moved. He loved home well; he was his mother's pet. Watch him, when her form has faded from his sight, and he finds that it is of no use to look back any more. His sorrow is stirred, his heart waxes hot, and his face grows pale with deep feeling. His sins against Esau, and Isaac, and God—how foolish and wicked they now seem to him! And all the lessons and stories his saintly father had given him now rush into his mind. How well he now remembers all he had been taught about Adam and Eve, Cain and Abel, Noah and the God of his grandfather Abraham! He fears that God will not speak to him now that he has sinned so much, or that He will speak only in wrath, as He spake to Adam and Eve when He drove them out of Eden. He fears that he is a young Cain, like him in doom, as in wrongdoing to his brother. But when, wearied by his day's march, he has fallen asleep, God speaks to him, and speaks to him in tones of love and kindness, offering to bless him beyond his utmost thought. And the God of Bethel is the very same now as He was then. He still speaks to us from heaven, and we may hear His voice. Even the poorest and loneliest outcast in the world may hear it, if he will only listen. When you walk with your companion along the street, or by a stream, or near a factory, many loud noises stun your ear, so that you cannot easily hear his voice. So it is not easy at times to distinguish God's gentle voice amid the many thoughts in our minds. Yet God so speaks to you from heaven, that you may even then, if you wish, know the voice to be His; and as He spoke to Jacob by himself, so He speaks to you, just as if He had no one else to speak to. It is a great joy to a child to get a message to his own very self. What a joy it should be to you to get a most loving message direct from the loving God in heaven!

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The next year will begin on the 11th of September, 1878. Examinations for entrance will be held on the 9th and 10th. New pupils must present themselves on the 9th.

For further information, and for Circulars, address,

The Rev. JOHN CAVARLY MIDDLETON, Warden,

(Until Sept. 10th at Glen Cove, N. Y.)

INSTRUCTION.

CANADA

HELLMUTH LADIES' COLLEGE,
LONDON, ONTARIO.

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FRENCH is the language spoken in the College, and a French Service is held in the Chapel every Sunday afternoon.

The College is under the personal supervision of the Bishop, with a large staff of English and Foreign Professors. The MUSICAL Department is under the management of MISS CLINTON, who holds certificates from SIR STERNDALE BENNETT and CIPRIANI POTTER.

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For "Circulars" and full particulars, address MISS CLINTON, Lady Superintendent, or President Hellmuth Ladies' College.

CANADA.

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PRESIDENT: THE BISHOP OF THE DIOCESE.

Michaelmas Term opens Wednesday, September 4th. For admission or information apply to MISS GRIER, Lady Principal, Wykeham Hall, College Avenue, Toronto.

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The FIFTY-FIRST year will begin SEPTEMBER 11th. The school includes a KINDERGARTEN, ADVANCED KINDERGARTEN, PRIMARY and UPPER DEPARTMENT, and can give an entire education, or receive pupils at any stage of advancement.

It prepares for COLLEGE, for the INSTITUTE OF TECHNOLOGY, and for BUSINESS LIFE, the number of teachers both in the Classical and English departments making it possible to do this to the advantage of each. It also relieves SPECIAL SCHOOLS.

For those whose education is to be finished at school it provides a liberal course of instruction and reading.

The school-house combines the advantages of an open and healthy position, perfect ventilation, and every appliance for the health and comfort of the pupils, who have also the use of a well-equipped Gymnasium and Drill Hall.

The Catalogue for 1878-79 gives a full account of the system and principles of the school, courses of study, terms, etc. It may be had at the stores of A. Williams & Co., T. G. Groom & Co., or by mail.

One of the principals may be seen at the school-house on Wednesdays and Saturdays in August, from 9:30 to 1 o'clock.

CUSHINGS & LADD.

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DIOCESAN SCHOOL FOR BOYS.

Founded, 1842.

The buildings have been thoroughly renovated and improved. The healthfulness and beauty of the location are proverbial. Reopens Sept. 11th. For circulars, address as above. HENRY ONDERDONK, A.M., Principal.

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Fits thoroughly for the best Colleges and for life. Refers to the Rev. James Craig, D.D., Hon. W. S. Grosbeck, and to other patrons. The Principal receives a few boys in his family, where they have his immediate supervision.

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INSTRUCTION.

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CIVIL AND MECHANICAL ENGINEERING, at the Rensselaer Polytechnic Institute, Troy, N. Y. Next term begins Sept. 12th. The Annual Register for 1878 contains a list of the graduates for the past 52 years, with their positions, also course of study, requirements for admission, expenses etc. Address WM. H. YOUNG, Treasurer.

CLIFTON SPRINGS SEMINARY,
A Home Church School for Young Ladies.

Number limited. The next year will commence on
Tuesday, Sept. 3d, 1878. For particulars address

MISS C. E. HAHN, Principal,
Rev. WM. B. EDSON, Rector. Clifton Springs, N. Y.

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JAMES M. DE GARMO, PH.D., Principal,
fits Boys and Girls for College or Business at reasonable
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The Fifth Year of this School will begin Sept. 18th,
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Under the patronage of His Excellency Earl Dufferin, Governor-General of Canada, and the Lord Bishop of Huron.
Tuition in all branches except Languages, \$150 per annum, with
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A CHURCH FAMILY SCHOOL FOR BOYS.
The situation is in the country, on the bank of the Merrimack River, and is healthy and attractive. The number of pupils is limited. The thirteenth year will begin
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This English and French Boarding and Day School for
Young Ladies will reopen Sept. 19th. For circulars or information apply to MRS. H. P. LEFEBVRE, Principal.

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Concord, N. H.,
A FAMILY SCHOOL FOR GIRLS.
For circulars address the MISSES BRIDGE.

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FITS BOYS FOR COLLEGE, SCIENTIFIC SCHOOL
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Private instruction a specialty. Terms largely reduced
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Assisted by five resident teachers. A Junior and Senior
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Juniors, \$400 per annum; Seniors, \$400 per annum. Speci-
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Near Alexandria, Virginia.
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Assistants and terms as before. Boys prepared for col-
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LADIES AND CHILDREN
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be received. For circulars, address as above.

FLUSHING (N. Y.) INSTITUTE,
Boarding and Day School for Boys,
Opens Tuesday, September 10th.
Address E. A. FAIRCHILD.

GANNETT INSTITUTE FOR YOUNG LADIES,
Boston, Mass.
The 25th year will begin Wednesday, Sept. 25th, 1878.
For Catalogues and Circulars, apply to the Rev. GEO.
GANNETT, Principal, 69 Chester Square, Boston, Mass.

INSTRUCTION.

GOLDEN HILL SEMINARY FOR YOUNG LADIES,
BRIDGEPORT, CONN.
Address Miss EMILY NELSON.

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Principal. Boys under Church Influences. For Catalogues
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References, by permission, BISHOP DOANE, Albany; the
Rev. J. H. HOUGHTON, Salem, N. Y.

GROVE HALL, NEW HAVEN, CONN.

Miss Montfort's School for Young Ladies. For Circu-
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instruction. Terms, \$250 per year. Mrs. FANNIE MOK-
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Under the supervision of the
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Terms for Board and Tuition in English, Latin, and
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School for Girls.

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MOUNT HOLLY, N. J.

MISS BAQUET'S English and French Boarding and Day School

FOR YOUNG LADIES AND CHILDREN,

Will be reopened on Sept. 18th.

For particulars address the Principal.

MISS HARRIS'S HOME SCHOOL FOR GIRLS,

White Plains, N. Y., WILL REOPEN SEPTEMBER 17th, 1878.

MISS I. ANABLE'S BOARDING AND DAY SCHOOL

For Young Ladies, CHESTNUT HILL, PHILADELPHIA.

The Sixth School Year will commence on Wednesday,
September 18th, 1878. For particulars apply to

MISS I. ANABLE.

MISS MARY E. STEVENS'S (Formerly Miss M. E.
AERTSEN and Miss M. E. STEVENS)

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Fall Session begins September 19th, 1878.

MISS MECKER'S French and English Boarding School
for Young Ladies will reopen on Thursday, Sept.
19th, 1878, at 36 Washington Street, Norwich, Conn.

MISS S. B. MATHEWS'S Boarding and Day School for
Young Ladies, SUMMIT, NEW JERSEY, will

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INSTRUCTION.

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The residence is delightfully situated. The best Profes-
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New York, will be given next session. Pupils are also prepared
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Mrs. MERCER gives personal attention to the health and
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Native French and German teachers reside in the family.
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application.

MISS RANNEY'S

Boarding and Day School for Young Ladies,

ELIZABETH, NEW JERSEY,

Will be reopened on Wednesday, 18th September, 1878.

MRS. J. H. GILLIAT'S

FAMILY AND DAY SCHOOL,

Newport, R. I.,

Reopens Thursday, 18th September, 1878.

CONNECTICUT, Stamford.

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BOARDING AND DAY SCHOOL FOR YOUNG LADIES,
Reopens September 23d.

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A CHURCH SCHOOL FOR YOUNG LADIES.

French and German languages practically taught.
Thorough training in Primary and Secondary Depart-
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The health record of this School from the beginning
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A HOME BOARDING SCHOOL FOR LITTLE BOYS.
Two and a half hours from New York. Half hour from
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Cromwell Doane, S.T.D., and the Rev. J. Breckin-
ridge Gibson, D.D., Rector of St. John's School, Sing
Sing, N. Y. The School Year begins September 11th.

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RUGBY ACADEMY, Wilmington, Del.

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Rt. Rev. Henry C. Lay, D.D., Rt. Rev. Alfred Lee, D.D.

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gins Sept. 25th. Examinations Sept. 23d and 24th.
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For particulars address MRS. S. J. LIFE.

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Sept. 10th. Boys boarded during the Summer vacation
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